

BAULME

FOR BLEEDING

ENGLAND,

AND

T. Fletcher
IRELAND.

OR,

SEASONABLE
INSTRUCTIONS

for Persecuted Christians.

Delivered in severall SERMONS
BY

Nicholas Lockyer Mr. of Arts.

Isa. 8. 17.

I will wait upon the Lord, which hideth his face from the house of Jacob, and I will looke for him.

IT is Ordered this 15 of April, 1643. By the Committee of the House of Commons concerning Printing, that this Booke, intituled, (*Balme for Bleeding England and Ireland*) be printed by *John Rothwell*.
JOHN WHITE.

LONDON.

Printed by *E. G.* for *John Rothwell*, and are to be sold at his Shop at the signe of the Sun and Fountaine in Pauls Church-yard, 1646.

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PROCEEDINGS

MINUTES

OF THE

ANNUAL MEETING

OF THE

ASSOCIATION

OF

THE

PROFESSORS

OF

THE

UNIVERSITY

TO
THE PERSECUTED
CHRISTIANS

IN

England and Freland.



Leading hearts, you are honour'd to be Baptized with
Christs Baptisme, to pledge your deare Saviour, in his
own Cup. Count not, call not honour, misery. The Wine
in your Cup, is red indeed, but without dregs to you;
Christs drinking first, bath sweetned it well to Saints.

Wrath makes sufferings, misery: let the World houl in their wounds,
but doe not you complaine: let them curse, as bearing Caines marke,
but do you blesse God and glory as bearing the marks of the Lord Jesus.

Love in the bottome of a bloody Cup, and the deeper a man drinks, the
sweeter. Christ pours out love upon the Soule, when the body pours out
blood upon the truth. A spirit of glory, is a bleeding Christians

glory. There is inward advancement, when outward debasement. The
soule is in Heaven, when the Body is in Hell for Christ. Was that a
Dungeon or a Heaven, in which they sang so sweetly at midnight?

Gods dealings are Righteous, when mans dealings are wicked: a man
might bear suffering upon this ground, that he hath sinned; but how
sweetly may they be borne, when sugar'd with love, and all sinne for-
given? Ye prisoners of hope: what is your hope? What say you of

Englands night? Will it ever have day? Would my soule could enter
into your secrets: would I could participate with you, in some of your
prison-enlargements: If you find a Heaven in Hell, what will your

Heaven be? Now in the Ile of Patmos, * What sayes God to your
souls concerning these bleeding Ilands? Many Christians for whom

you have bled, are now a flying from you, to save their Blood; write
after them yee bleeding hearts; preach your Prison-experiments, the
faith and hope of your bonds, and conclude like Paul, Remember our

* A patrimo-
niū jam cedit.

The Epistle

Bonds, and Wounds for Christ and you : Surely if there be any Bowels, this will bring them back to die with truth and you. I believe the Resurrection of thy dead, O bleeding England. Your Graves shall open, ye prisoners of hope, and your buried glorie and honour shall returne to you. Truth shall out live Tyranny. Righteousnesse shall wash her Feet in the Blood of the wicked. Pride shall be dethroned, and shame be her pavilion. Your integrity, ye Parliament worthies, Christ will vindicate ; your great paines and labour of love, Christ will returne to you and yours. Steels good resolution, and Christ will carry you through all opposition. You are great sufferers, I would this little Booke might give some refreshment to you, together with the rest of Gods suffering ones. Bleeding Ireland, God also is with thee, and will be. Thy Land is full of murderers, but not too many for God to overcome. God is as just, as man is cruell ; cruelty will cut its own throate when thou canst do nothing to evade it. Venomous creatures die in thy land, by a providence from Heaven, which reason cannot reach. God and the whole Creation fight against barbarous blood-shed. Thy naked Women and Children, which mourned, starv'd and died in winters past, will fight against the monsters which stript them, in summers to come, when they want'st men, money, and meanes to do it. The Vipers which have gnawed out thy guts, we got into our bowels too, that we might afford thee no reliefe ; but God will relieve, both thee and us. 'Twas an accursed crue which brought Gall and Vinegar, when Christ cried Eloï, Eloï : England had helpt thee Ireland, had it not been for this cursed Generation ; but the blood of both Kingdomes will be upon them. Christ was not overcome when killed. Many may die, but Christs cause in these poore envied Ilands, will live. Manage your bloody businesse bravely, ye Souldiers of Christ in England and Ireland, the Lord of Hosts is with you. Your sufferings are many, your pay will be great. Two Heavens are before you, one for you and posterity here, another peculiarly adorned for sufferers unto blood above : Flinch from Christ and his cause, and lose both.

Vale.

Yours in continuall Prayers,

NICH. LOCKYER.

Oia à di
 ππος οκτορ
 xmas/08.
 Moriendo Chri-
 stiano, vivit
 Christus.
 Cessantem paui-
 Agellum.



To the Reader.

READER, there are some Errata's here
and there thorowout this Booke,
notwithstanding all our diligence
to prevent them ; but yet such,
as with thine owne observation, of what
precedes, and followes, and with a spirit of
Love, may easily be set right to thy under-
standing. Be not a mouth Murderer, and
kill two at once, my Name, and thy Soule.
What is candidly presented to thee, candidly
receive, and blesse Christ and next the Au-
thor, who is at Prayer for a blessing, upon
this Worke and thee.

Μύσα :
μύσα, η
μύσα, η
μύσα, η

Nich. Lockyer.

The



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USE.



USEFULL INSTRUCTIONS FOR These evill Times.

COLOS. I. II.

Strengthened with all might, according to his glorious Power, unto all Patience and long-suffering with joyfulness.



Prayer in this Verse is still continued, and still limited to present and imminent distresse. The state of these Christians, was a suffering state, and like to be more (as our state now is) and therefore Prayer is made for answerable relief; for divine *strengthening*; for bearing and suffering grace; for shoulders suitable to

every burden. *Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.*

The terms of this Text are very weighty, I shall therefore deal with them one after another: their difficulty lies, *Et in materia & in voce*, both in matter and word; yet one hand on which we lean, will carry us; throw both; to Gods glory and mans edification. I begin with the first — *strengthened*, &c. It points principally at the spirit of man which is the bearer up of all: a man is what he is, from the fortitude of his inward man; according to this scope and sense the Apostle explains himself using the same word to the Ephesians *stuximur*, &c. And applying it to the inward man. *That he would grant you according to the riches of his glory, to be [strengthened with might by] his spirit in the inward man.*

*Δωρηματός
Robur animi
inimit.*

Dott.

God exercise a relieving power in a Christian, as he doth exercise a creating power, whereby he doth make a Christian; so he doth a strengthening and relieving power, whereby he doth maintain a Christian; -- who are kept by *suavitas* the power of God, 1 Pet. i. 5. 'Tis the same word, with this in my Text. *suavitas* *strengthened* with all might, &c. Divine power makes, and then it upholds; it makes *Esse*, and then it makes *per-esse*; it brings forth, and breeds up; it travels in birth, once, and again; *My little children of whom I travell in birth again*. This travelling in birth again, is strengthening and relieving power, to maintain and finish the first birth; the same that is here spoken of in my Text *Strengthened, &c.*

Gal. 4.

Propriet. 2.3
potentia Divi-
ne.

Divine power as it works towards a Christian, hath its peculiar properties; as it works towards a Christian it works tenderly; such a power working about the soul, works, and works again; it makes Lambs, and then it makes Arms to carry Lambs, to preserve them to be sheep for the fold of Christ, — *He shall gather the Lambs with his Arms and carry them in his bosome and gently leading those that are with young*, 1/a. 40. 11. As there is a gathering, so there is a carrying, and a leading power exercised about a Christian; all these sweet expressions, aptly point out this in my Text; to wit that *strengthening* and relieving power which carries along and finishes the first work, *strengthened with all might, &c.*

2.
1 Thos. 3. 13.

Divine power, as it works towards a Christian, works effectually. — *The word of God which effectually worketh also in you that believe*. An effectual power subjected to worke for man, works and works again, and never leaves working till it hath effected its work, which is, preservation unto salvation; *grace unto life*. This power works; *creando & corroborando*, creating & strengthening; it makes the soul passe from strength to strength, till it be above all opposing strength, and expired safe and compleat into that brest from whence it was first breathed. This expression -- *effectual power*, is an expression of dreadfull importance; it notes that divine power works sometimes by halves; not *effectually*; Something towards birth, and towards a man-chill, some pangs and throws, but makes but an abortive at last; some things towards relief, but sinks and dies, and lets that which seemed

med to be, come to nothing; but when it works *effectually*, it makes grace, and carries on that grace to glory; it makes a Christian, and then it strengthens him to abide so to death, against deadly opposition *strengthened* with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

Finally, Divine power as it works about a Christian, works perpetually; to the *utmost*, as you have it expressed, which is very lively; it lays out it self to the furthest, all *vires Divina potentia* are stretcht, and made to bear and carry to eternity, to carry unto death, through death, beyond death, above death, as that mighty expression * is. To resolve it self into *everlasting Arms*, that is, a power subjected to use; a Divine power subjected to humane use everlastingly; so as to leave no place, no possibility of miscarrying to a Christian, let what will be or can be, on this side death, in death, or beyond death, so long as the soul is. Divine power is so subjected to work about a Christian, as not to lose its work, no whit of its work; what ever losse he made otherwise upon the man, as a man: troubles may make losse upon a man as a Farmer, as a Gentleman, as a Noble-man, but not upon man, as a Christian; power is subjected so to work, as to carry up, carry on, carry out all its own works about the soul, *in perpetuum*, to all eternity.

Power subjected to work about a Christian works from speciall love; power which works from such a love can never leave working, till it has its end, because love works to the end, and it works by power and all other attributes for the good of the beloved. Upon this ground the Apostle Paul was confident of the *Philippians* perseverance in the truth, *being confident of this very thing, that he which hath begun a good work in you will performe or finish it, unto the day of Jesus Christ.*

Divine power, as it works strengtheningly and relievingly, is peculiar to Christians; its the same power which began a good work, continued working to finish it. Where Divine power works not creatingly, it works not relievingly, hence 'tis that one which is not a Christian indeed, holds not out alwayes to be a Christian in shew: hence 'tis likewise that Christ saith, I have lost *hope* but a lost Creature; one that was never *sounded*; a *child*

2c.
Eis 76. π. α. β.
76. α. β.
Heb. 7. 25.
מִן הַיּוֹם
supra mori. m.
Psal. 48. 14.

Argumentum,

Phil. 1. 6.

I.
Media explicandi.

of perdition, lost from the beginning, a *child of wrath into wrath*, had he ever had grace in truth, I would have strengthened it, and kept it—those which thou gavest me I have [kept &c. John 17.12. Keeping power waits about those that the Father hath given to the Sonne, and none else; all others are lost, and to go for lost.

Strengthening power works towards all Christians successively, that is, from Generation to Generation, by act of solemn intercession. Christ made it a solemn business, to make free way in Heaven for a relieving and securing power to work here on Earth, as long as any Saints should be in it. And now am I no more in the world, but those are in the world & I come to thee. *Holy Father keep through thine own Name those whom thou hast given unto me, that they may be one as we are. &c. Neither pray I for these alone, but for them also which shall believe on me through their word, John 11. & 20.* The state of a Christian is bottom'd in blood; founded in Christs death, made out by Life, by Prayer and intercession; all is merited by Christs blood; particulars are drawn out and conferred, upon solemn intercession. Christs intercession ceased not when he was on earth; the requests above mentioned (I conceive, to be a continuation of solemn intercession, which must last, till all the Saints be above all wants. *He ever lives to make intercession for them*; he that lived on Earth was an Intercessour; he that died lives again, and goes on with that work, which he began, from the *womb of the morning*, from the beginning, of love breathing upon fallen Adam: he that lives, prays; he has done so from the first Saints, and will do so to the last on Earth; he makes all Prayers of Christians, Gods rest and mans relief; pleasing to God, and strengthening to man. *Strengthened with all might &c.*

Finally, all powers which work in man, work, to an eternall end: powers of darknes; all powers judiciary, which work in sinners, are to finish sin, and bring sinners to their place. * So, all the powers which work in Christians subduing power, strengthening power, *leading keeping carrying bosoming power*, are to perfect grace, and bring them to glory. *Holy Father keep through thine own Name those whom thou hast given me, that they may be one as we are*, the end of keeping power, (you see) is a compleat state;

To a condition
as miserable as
near the Devil
as may be.

state; *that they may be one as we are.* Divine powers work shapingly, to the highest and happiest similitude as their end; and never leave working and shaping this way, till they have made the felicity of the elect together the nearest and the liveliest emblem of the felicity of the Trinity, which each person hath in and with each other.

Christians walk humbly; (this is the first thing that I would commend to you from this point) your state needs relief; your best state your graces need supporting and strengthening. You had your being by grace; so you have your standing by grace; as strengthening and relieving mercy and compassion work towards you, so will yee do well; as this declines, so will yee faint and doe ill. *As we have received mercy, we faint not,* saith our Apostle. Our strength and supply of spirits, is from relieving mercy; if this be suspended, wee faint. As we are humble, so are our relieving, receptions, as those are, so wee faint not: *as we have received, so wee faint not*: our strength is by daily bread, by daily divine concurrence, this suspended, your life and li-
Eph 3.
2 Cor. 4. 1.
Eph 2. 8.
Eph 3. 16.
Eph 3. 17.
Eph 3. 18.
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Eph 3. 94.
Eph 3. 95.
Eph 3. 96.
Eph 3. 97.
Eph 3. 98.
Eph 3. 99.
Eph 3. 100.

Eying too much what you have, will soon make this sad suspension; Forget all trust not in parts, no, trust not in graces; *your best state is vanishing*; your gold rusts; your grace needs grace; your state as a Christian, needs strengthening power to carry it along: this house upon the Rock will else fall too, when storms and winds beat. Mercy and compassion began your blessed state, this must finish it; walk as those that have all your fortune at the feet of mercy. A Christian is strongest indeed when he is weakest in his own sense; *when I am weak then am I strong.* Most gladly therefore will I rather glory in mine infirmity, that the power of Christ may rest upon me. This great matter of gladnesse and light-somnesse to be develtled of proud cumberfom self: as a Christian can look over all, that is in him and be nothing so is he in capacity of the strengthening power of God, to rest upon him.

Walk cheerfully. Troubles be many like to be more. Christians hearts begin to shake, and faint, I like it not, I wish I could speak from this point, to the comfort of such; what shall I say? what can I say more then this point bids me? infinite power is your servant; tis subjected to work strengtheningly in you; tis not for

Heb 12.34.

Dehies in
afflictio.

a man to plead his own weaknesse that hath such an attendant ; every one is to hardship ; as the divine power that relieves him ; -- *out of weaknesse were made strong* ; &c. Relieving power however it find a Christian below his work , yet it leaves him above it ; -- *out of weaknesse were made strong*. What can you say weak souls, more then this, that you are weak, very weak ? why 'tis meet that you should say of your selves as you are , and 'tis as meet that you should say of Divine power as it is. You are far below your work, your work is farther below that Divine power which waits upon you. Come what can , can worse come then what did to these worthies, or find men worse ? They were *weak*, yea, *weaknesse*, and yet out of weaknesse made strong, and caryed through all bravely scorning base deliverance.

Our Seas rage, likely to rage more ; let them rage never so much, so much that ye be cast into them, out of your vessels ; as *Jonas* was ; yet a relieving power shall bosom and belly you, and cast ye up *Jonas's*, Christians, yea better Christians then ye were. There be two things in relieving power, which if considered methinks, should comfort any discouraged Christian ; it works to relieve *when you need it*, and *as you need it*, *When*] thou passest through fire ; and *when*] thou passest through water, *then* divine power will be with thee ; *when*] thou art *weak*, *then* thou shalt be strong ; *when* thou art in the Furnace, *then* will Christ be there ; relieving power shall work opportunitely , that's double reliefe : thou shalt have an *arm stretcht out* to rescue, as soon as set upon ; a breest-work raised as soon as shot at. Likewise divine power shall work as you need it ; it shall yeeld as much strength as your burden requires to bear it ; as many spirits as your heart & sweating shall waite, it shal be staped every way to serve your turn ; it shall be made to endure fire and water, to go whethersoever you go, and to save it self and you too : when you passe through the water, ye shall have a power that can swim , and carry it self and you too through all : strengthening power shall work still surable and proportionable to your distresse, that what is wanting in you, shall alwayes be made up by one that *stands by* ; let Lions gape never so wide, you shall stop their mouthes ; let fire be made never so violent, you shall quench the violence of it. The reasonable and al-sufficient working of Divine power, me-thinks, should

should take off all fear and objections in Christians.

Christians chide your fears, kill them with Faith in this point, they will kill you else and do you more hurt then the things you fear can possibly do. There is a relieving power subjected to wait upon you, and you are subjected to wait upon it, and your encouragement is certain relief, -- *they that wait on the Lord shall renew their strength, &c.* You have a spring of power running towards you, nothing can dam it up but unbelief, this will cut the throat of a *Sampson*, and make him as weak as other men: *Sampson's* hair off, and he is deadly weak; faith in Gods power out, and Gods people are as fainting and fearing as other men which have no such advantage attending them...

God exerciseth strengthening power, and he doth it but upon condition of faith, which is as reasonable and as cheap a condition as can be; but the more reasonable, the worse, if not observed; a mans soul shall sink with a witness, that leans not upon his allowed relief. 'Tis *Dauids* expression often, *my soul had fainted*, had I not put forth Faith. The soul never sinks, let troubles be never so weightie, but when it lets go God. Manage faith in that power which is subjected to serve you, and you can never be made miserable.

You which find this strengthening power of Christ working in you, acknowledge your mercy; You are to be File-leaders, to help guid them that are behind you. Christ bears Lambs in his bosom, so must you. Those that cannot relieve themselves, you should. The strong should support the weak. We should comfort others, with our comforts; Christians should share in one anothers sweetest mercies: sweet meats should be given about. What you have from Heaven some may have from you. Divine power workes strengtheningly, sometimes more immediately, sometimes more mediately, the wind blows where it lists, and as it lists, 'tis alwayes welcome to a distressed soul. Sometimes a lame Christian hath a staffe of support and comfort more immediately out of Gods own hand -- *thy rod and thy staffs comfort*; at another time more mediately; he hath a staffe, legs, and eyes, lent him by a friend, as *Iob* speaks. Soul-strength, the better used, the longer kept; take heed you lose not the great blessing of assisting and strengthening power.

Ezek. 16. 13.

1. Want of compassion will endanger the losse of it. 2. Sinning againſt it, will certainly loſe it. I am afraid of this above all, I ſee Chriſtians fall into conſumptions apace, by fellowſhip with ſin; as weak as water, as if there were no power of God at all in them which is a moſt doleful condition *How weak is thine heart* (ſaith the Lord to the Jews) *ſeeſt thou doeſt all theſe things, the work of an imperious whoriſh woman?* So may I ſay of many Chriſtians; How weak are your hearts, ſeeing you do all theſe things, play the worſlings as do others, play the time-ſervers as do others? You can turn and wind your lives and conſciences as you liſt ah Lord what ſtrength of God is in ſuch ſouls? You have loſt aſſiding power by your looſeneſſe and baſeneſſe, you had been better have loſt your lives yea, ten thouſand lives; you had been better have died any death, and never have ſeen that day nor houre in which you began to decline to ſinne to grieve and loſe that power and ſtrength of God, which wrought in you.

Unwarranted courſes ſtrip the heart of Divine ſtrength. Light will have no fellowſhip with darkneſſe: God doth not ſtrengthen to ſin. Man ſtript of God, is deadly weak; he runs to any courſe. When God leaves a man, man becomes a beaſt. Why you are ſo eaſily drawn to ſin, you may ſee by this point; the power of God is gone from your ſouls; your *Delilah* hath cut off your ſtrength; your exorbitancy to this and that, hath checked, grieved, and killed the working of a lively power.

This heaivy ſtroke is not a firſt but a laſt ſtroke for thine unruſineſſe; *Sampſon* had many brunts about his *Delilah* before that deadly brunt that gave him up. Thou haſt had other puniſhments for thy *De'ilah* without ere it came to this heaivy ſtroke within, hadſt thou made a right uſe of them, this laſt and ſeadaſt ſtroke might have bin ſave d. Ah! forſaken ſouls 'tis a thouſand pitties that things had not been timely look to ere they came to ſuch an inward extremity to ſuch a ſoul-blow, to ſuch a ſpirit-wound. Things thus far run a man recovers not in haſte; it may be not a mans life to be as he was and to enjoy Divine power working ſo lively and ſweetly as it did. Repenting and doing a mans firſt works is a likely way to do well, but whether it ſhall riſe to be as well with the ſoul as 'twas, that reſts wholly upon Divine pleaſure;

sure; what Divine engagement the soul can plead for this, would be worth his best search. We find *David* praying hard for wonted favour, but whether granted that's doubtfull. — *Noate well.*

Strengthening power lost, the soul hath lost its soul: the spirit of man, hath lost the Spirit of God; God doth not breathe in the heart, the man cannot live, not live a jot better then he does, though reproved by his dearest friends every houre. That which did this great mischief] that which made this soul-death, was no small sin; it must bee sought out, and cryed out of above all evils --- *blood-guilt*, that one sin that killed two, *Uriah's* body, and *Dauids* soul: O how he cries out of this sin, at the Throne of grace! This bloody sin that hath killed thy soul, separated between God and thy soul, this must thou with all fervency cry out upon, and with all care renew Faith in an ever-bleeding Sa iour, all will be little enough to keepe thee from bleeding to death by despaire. One thing is all, if thou canst receive it, O forsaken soul, thou art made. Thou must obey Di ine jurisdiction; belee e and expect good even in thy bad state. *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeem Israel from all his iniquities.* A more deserted state then *Israels* was and is, cannot be; yet Faith and hope are both by Divine command to be exercised in this forlorn condition, with promise of full mercy — *and he shall redeem Israel from all his iniquity.* Whatsoever thy sin hath been, whatsoever the punishment of thy sin is, *hope in the Lord*, as the expresseion here is, that is, trust in Christ, and expect good in this way, and he shall redeeme thee from all thine iniquity, even from that iniquity which hath killed the working of Gods strengthening and relieving power in thy soul? I judge the expresseions of the *Psalmist*, to have such wide scope given them of purpose, that any deserted Christians whatsoever, might suck reliefe and support from them.

Power relieving and strengthening is sometimes lost, not really but seemingly, that is accordi g to a tempted souls apprehension, this must be lookt to, that no none judge worke of their condition then 'tis, and lay load needlessly upon them-
C selves.

Memento:

Psal. 130. 7. &c.

Caution

2 Cor. 12. 9.

selves. Power relieving, is consistent with power invading and tempting, and yet when this is violent, a poore soule er-looks him that stands by him, and mourns and prays as if nothing were his that is Gods. God was slain in a temptation to tell the Apostle *Paul* what he enjoyed which was all the answer he could have — *And he said unto me My grace [is] sufficient for thee, and my strength [is] made perfect in weakness*; Soule anguish, with strength of temptation and strength of desire to have it removed, made him overlook that mighty aid of God, by which he was enabled to stand under all; which is many a tempted soules case, he cannot see the relief and strength he hath, because he hath not totall freedom from the evil he groans under. This temptation must be observed, God will otherwise be a loser and man too; God will lose the glory of his grace, and man the comfort. Is it not relief and strength, that thou art upheld to encounter in any measure, with strong temptation? That thou art taken from them into the armies of Christ, though not from thee? from the evil of temptation, though not simply from temptation it self? This was that power which Christ did principally pray for, not to take out of a wretched World and wretched condition, but to uphold in it: *I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the evil, &c.*

Object.

If I were so relieved and strengthened in my temptations, as kept and born out against sin I should acknowledge a strengthening power of God working in me, but alas! when I am tempted I am overcome.

Sol. 1.

It is one thing to sin, it is another thing to be overcome by sin. Christians which thus complain should well observe how Christ keeps their will and affections; a man is lost when these are wonne, and not before. The Apostle *Paul* did eye this in the like conflict; what he was in will, when nothing in deed. He found God in affection, though sin in action; the heart may be sound, when more externall and inferiour parts are not. *What I do, I allow not; what I would that doe I not, but what I hate that do I*; and upon this ground comforts himself in a sad condition, and disclaims sin as none of his, though acted by him. Tempted souls must remember this, The heart kept,

kept, all is kept; what is done against this by meer strength of corrupt nature, 'tis sins, 'tis not the souls act: the holy Ghost makes this distinction, a weak soul must not call it too nice to comfort him: It is one thing to be taken by an enemy, and another thing to yeeld and lay down weapons to an enemy: this was the Apostles case, which though sad, yet he made it yeeld its own relief, so must we in like cases. I am, saith he, a fore't man, a prisoner, a captive; I doe what I did never intend, what I can never allow; this may make me a wretched man, but it cannot make me a damnable man; it may put me into a strait, but my poor soul may find a way out through Christ -- *I thank God though Jesus Christ &c.*

Again, remember this, to wit, how the point in hand is proposed, and so take it. God exerciseth a relieving power in a Christian, I doe not say a power presently conquering; by degrees it rises to this. Relief is renewed, and more and more time after time brought in still, till the soul be made victorious over all enemies. That place is very observable to this purpose; *A bruised reed shall he not break, and smoking flax shall hee not quench [till] hee bring forth judgment into victory.* That Christ keeps alive thy will and affection towards him, in the midst of so much corruption and so many foils, is it not mighty power and love? yet this he doth, and this he will do, *till* he hath made thee in action, what thou art in affection; indeed, what thou art in will: he will not leave what he hath begun *till* he hath made thee victorious. Math. 12.20

Finally, remember this, that strengthening power according to sense and observation, comes in by Prayer, fervent Prayer. The Apostle *Paul* found it so. Upon feeling of God again and again, God made known what he was, and what he would be to him --- *And he answered me, My grace, &c.* That is, to his prayer, God thus answered. So the Spouse she fervently prays for relief, and then in the next Verse breaks forth, as one feeling it; *Stay me with flagons, comfort me with apples, for I am sick of love.* Then in the next Verse you have her sensibly expressing her enjoyment, *His left hand under my head and his right hand doth embrace me.* God in manifestation of the first power, is found unsought; but in manifestation 3.

nifestation of the second power hee is found as sought ; he speaks to our heart , as we speak to his ; he reveals his compassion , as we reveal our state. You may want strengthening power if you seek it not. You may live without the lively sense of it long , if you pray not fervently. You must not disclaim a good state wholly because 'tis badly manag'd. Christians ill managing a good state , makes them often conclude 'tis stark naught ; this is ill and lies heavy upon the heart , and yet does no good , but much hurt ; it discourages to prayer and other duties , in and by which comes in the experience of Gods strengthening power , which they want.

I have now but one or two things more to speak to the wicked from this point , and so I shall conclude it. You will never beat the godly out of heart ; they have a relieving and strengthening power comes in still , fresh force from Heaven , they will never be conquered. They are upon a Rock : winds may blow and storms beat , they will ne er fall ; the Rock is foundation , and side props too. Christians are still kept in that hand , that made them Christians ; and none can pluck them out of that hand. The wicked have a great deal of work , more then they will consider : they must quench two everlasting burnings ere they will be conquerours ; Will they do either ? There is an everlasting fire burning in the hearts of Saints ; Can all the waters you pour upon it quench it ? There is an everlasting fire burning in hell ; both these fires kindled , and maintained by the breath of God ; Can you stop the breath of the Almighty ? then may you be conquerours not before.

I would wicked men would bee wise , and acknowledge the principles and priviledges of Saints , and strike sail to them. What they are they will be ; what they are they shall be , to execute the righteous judgement of the Lord upon you , *this honour hath all the Saints.* What honour ? why ? to be born along resolutely and victoriously by everlasting arms , to *bind Kings with chains , and Nobles with fetters of iron , to execute the judgement written.* To be resolute to death is naturall and necessary to them , because of that relieving and strengthening power which works in them : to be resolute to their

own temporall death, to accomplish your eternall death; to be resolute to all hardship to help you to your last place. The spirit of a Lion is in Christians; I would Dogs did know this: 'tis still, 'twill be still maintained so; Will wicked spirits ever beleve this? Ah wicked wretches, the Saints will be Devil to you here; they will rend you and tear you, and never let go their hold, God strengthens them to it: you might avoid this Hell if you were wise, though you cannot that to come. Who would contend with everlasting burning? with such fiery spirits as can never be quencht? with such men, as are more then men, who have the strength of God, the spirit of the Almighty working within them? The unhappiness of wicked men is double, treble, I know not how manifold; They are liable to the wrath of God and his people; and have no strengthening power to succour them. When tortured without, they are more tortured within; 'tis a fattening, hardening, condemning, torturing power that works in wicked souls; every drop *scalds, not one cools their souls. The powers which work mightily in them, are powers of darknesse, and lead to utter darknesse; There I leave these, and goe on with my Text.

* From Providence.

The Second S E R M O N.

COLLOSS. I. II.

— With all might, &c. Or in all power.



His is the next word to speak of: *All might*, is him that is Almighty given into man, as full as man can hold; 'tis so much divine strength extended as to bear up to all duty: *Almighty* is all that man can need, all that man can use bestowed on him: 'tis ten Talents; 'tis strength to hold forth all Gods will,

in all conditions, against all disadvantages : 'tis humane capacity made vast, and filled with as much of God, as any designe on earth can require, for the well managing of it. Almighty-ness here is not spoken in way of comparison with God, but in way of full obedience to God ; 'tis an expression spoken in reference to Gods Will, not in reference to Gods Person, and notes an ability to all that God commands, and not any equality to any thing that God is : it notes such a power in some similitude, to be to what is enjoyned, as God is to any thing, able to it, and above it, though never so great.

Almightiness in God, cannot be fully expressed by man.

Almightiness in a Christian, hath so much of the Almighty-ness of God in it, that this neither cannot be fully expressed.

'Tis the same power which made Christ Almighty, exceeding richly made known in a Christian ; no otherwise did the

Ephes. i. 19. 20 Apostle know how to expresse it — *that ye may know what is the exceeding greatnes of his power to us-ward who beleeve, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places ;* Almightyness in a Christian, 'tis the exceeding great power of Christ made known exceedingly, whereby a great similitude to Christ is made, in obeying him, as he did obey his Father. Thus only the Apostle expresses this power, because he knew not how more fully to reach it ; therefore you may not expect a deeper fathoming of it from me : --- *and what is the exceeding greatnes of his power to us-ward, &c.* 'Tis an indefinite expression of an unmeasurable thing : we must word it as well as we can, when things are too big for words.

Almightiness in a Christian, 'tis one in strength above ordinary work ; 'tis one all able to extraordinary duties ; as able to hard, as to light work : 'tis one able not onely to impart the Gospel, but his own soul too, for the Gospel. — So being affectionately desirous, *we were willing to have imparted unto you, not the Gospel of God only, but also our own souls.* 1 Thes. 2. 8. 'tis one able to give his heart to God, and his life too ; his affection to Christ, and his blood too, with much willingness. — *So being affectionately desirous, we were willing, &c.*

Coverously

3.
*Quid mirum
omnipotens ad
extraordinaria.*

Covetously or lustfully desirous, as the originall words signifie, which notes the most taking and swaying heart passion.

Almightinesse in a Christian, 'tis divine power extended and received to the utmost, as you have such a Scripture phrase; to the utmost of what God is communicable, and man capable; to the utmost of what an infinite God can give, and a finite nature can receive; to the utmost of what is promised, and a Christian calling can call for. 'Tis a Steven one full of the Holy Ghost and of power; able to stand it out in a storme of stones; to see Heaven in Hell. 'Tis a Shadrach, a triumph' in the Almighty, in the face of fiery cruelty; a triumph' in an Almighty God, before the frowning face of an Almighty man: 'tis a man able to obey God *Agendo & patiendō in perpetuum*, to the utmost; to the last breath.

Almightinesse in a Christian, 'tis the same in nature with that which was in Christ, whereby he did all those Almighty things for our salvation. The Apostle wishing this power to the *Ethiopian*, sayes 'tis that which wrought in Christ when he raised him from the dead. — According to the working of his mighty power which wrought in Christ, when he raised him, &c. Eph. i. 10. Christ had his power by which he did great things for us, by unction; so have we: he by unction from his Father, we by unction from him. God anointed Jesus of Nazareth with the holy Ghost and with power, Act. 10, 38. Christ hath his unction immediately from the Father; we immediately from the Son: 'tis he that most immediately gives the Holy Ghost to us. — He shall glorifie me (saith Christ of the spirit) for he shall receive of mine and shall shew it unto you. The power the Holy Ghost gives, 'tis the power of Christ; the truth he reveals, 'tis the truth of Christ; whatsoever excellencie he inspires, 'tis the excellencie of Christ, and to make similitude to him.

Christ had his unction according to his capacity; of infinite capacity, and therefore his power, the power of a God. All power of God in man, comes but to finite power, the subject is capable of no more. Almightynesse in a Christian is but finite.

finite power : infinite power working finitely, according to the capacitie of the Subject.

Christ had a more full unction then we, being a vaster continent ; and he had a more free unction, that is, power more absolutely conferred, and made over very personally to him. He had his power as the first *Adam*, wholly at his own dispose, so he spake of it, and so he wrought by it. *I have power to lay down my life, I have power to take it up.* He could do this, as of, and from himself. The most almighty Christian cannot say thus, without blasphemy. Infinite power works in us, but not infinitely, nor personally, as a thing wholly and altogether at our dispose.

Use.

Christians, are ye Almighty men and women ? 'Tis a reasonable question ; an Almighty strength is comming against us. God is armed, deadly work is in the Land. Can ye suffer unto death ? Our glory will be great quickly, or our shame, obedience to blood and death is comming into use again. *Is my strength the strength of stones ?* Saith *Iob*. The strength of stones and rocks, a kind of Almightyesse is like to be needed, all the strength of God, to carry us out well ; What power of God works in you.

Divine Justice is thorowly awake, but ah Lord ! we are not. Full executions working, full preparations asleep ; all will be ours with a wet finger ; No Christians, 'twill not ; 'twill be with a wet heart too, wet with blood, and 'tis well if not with the blood of some of you. 'Tis a remarkable expression that of the Prophet *Ezekiel* ; when he had foretold sad things, he concludes thus ; *Then said I, Ah Lord God, they say of me, Doth he not speak parables ?* We are too many, as those that preach our own melancholy fancies, when we please not their fancies. I have often sadly said it, and with as much humility as I could, *That Englands mercies would be bloody mercies* ; but I doubt what use was made of it. The Sword you now all see is drawn, when 'twill be put up again, what bleeding yet is behinde, the Lord onely knows, 'twill be our wisdom to get strength for the worst ; *All might*, all the power of God working in us, to bear up under all that can come.

To have served Christ with our hearts would have served time very well, these fourescore or these hundred yeeres past; but now 'twill not; it must be with our heart-blood; what strength and power have yee in your hearts to this? Can you bleed out your soules in your Fields, in your Streetes, at your Doores, in your Houses, for Christ? Tell me all of you (I beseech you) what strength have you to this? I have but little, I have none; this is the generall voyce. [Such language in humility is good; but where 'tis so indeed, there 'tis sad. Why, how have you used your precious time? you have had many years to fit for this one; many dayes of peace to fit for this day of War; many unbloody dayes, to fit for this bloody day. You have had a growing time; a time of full growth, for full service, for any service; This will be pleaded against you by Christ and conscience better then I can do; how will yee be able to bear it?

The time is come that many will rue their losse of time; that sloth will fall to slaying the very wombe that hath long travel'd with her: hard worke, deadly hard worke will every day now fall to him that never dream't on't, and many I feare will eternally die in managing a good cause. Ah Lord! this is sad indeed, when a man shall lose his life and his soule too, in a good cause; when a man shall make the greatest losse, in the greatest and bravest worke of gaine that can come into a mans hand. I like courage well, but dislike a desperate man as much; such is every one that goes about deadly worke, and yet altogether unfit to die; under the command of the Devill, when he puts himself under the command of man for God.

The Devill is almighty in some men, I would speake a word to this. That which doth rule all in you, is your Almighty; by this you may know what power works in you. What power is supreme in you? the power of light and truth, or the power of darknesse and sinne? There is a strong man, and there is a stronger man; the stronger man is the Almighty. Three things will clear what power 'tis that is Almighty in you. What are you in 1 *Choice*? What in 2 *Pursuit*? What in 3 *Rest*? What a man chooseth, what a man prosecutes, what a man rests in, that has all, is all; that's *Almighty*. You that chuse sin, prosecute sinne, rest in sinne; sinne, Satan is your Almighty, your God:

you are strengthened with all might from Hell. *The God of this World rules mightily in the children of disobedience* saith the Apostle. When sinners are to sinne; as children to a father, doing what they do very naturally, freely, constantly, contentedly, Ah! say this to heart, sin is Almighty.

Enlarge these things as you will in your selves, I can say only this; You are lost men, if any thing be Almighty in you, but Christ. As you love your soules, I consider what power workes in you, and by what strength you are rul'd. You that have nothing but the strength of sinne and Satan in you, what will yee do when deliberately put to it for Christ? You will deny him and blaspheme him to his face, a man is, and necessarily must be as the power that workes and rules in him; you may think this, and promise that; (the weakest Creatures are aptest this way) but what over-bears you now, will quite undoe you in the day of tryall.

These things, Christians, have spoken out of feare of some, but I hope well of the most of you; That an Almighty Arme of God is under you, and an Almighty Spirit and Power of God working in you: I would it were so with all. All of you may be what any of you are. Covet things that excell, and Christ will give you excellent things; an excellling strength, *Almighty*. If the most of Christ is best: the most of his power, the most of his truth, the most of his love, and the like; few hearts strongly hang after this, therefore are miserable in their little, of him that is All; All might, and all joy, and joyes so to be, to that soul that pants after it.

All might comes in, as all sinne goes out; the Holy Ghost is our power, and he dwells and workes as he can get room. Let Christ have all your affection, and you shall have all his power, to make you able to doe all that hee shall call you to. A man is made to duty, as hee strongly loves; strong desires take and make Christ, and then Christ takes and makes the man strong; as strong as his work to which he hath such a desire.

God dispenfeth himselfe according to his own wil, and yet according to ours too. 'Tis the plague of most men, that they desire but little of God: they are heart-enemies to all power that opposes their corrupt affections. The strength of God to mortifie

mortifie what man loves, and God hates, wil man seeke? Or wil God give without it? *All might* to overcome all, that overcomes the soule, what men desire or thirst after (this is talkt of)? Therefore they very deservedly die under the power of their sin, and in the weaknesse of their soules.

Grace in its measure (though not according to its being) is dispensed according to desire in its measure; for 'tis but a prevenient capacity made by God to hold so much, or so much of himselfe. Christians, enlarge your desires as Heaven, as the wicked are said to enlarge their desires as Hell. If you would have great things, you must have great desires. According to your affections will be your fruitions; if you desire flagons of power and love to stay you, you shal be so supported; if you pant after power, *All power* to beare you up, you shal be so borne up. Almightynesse to action, springs out of almightyneesse in affection.

According to affection, and according to *faith* doth the power of God worke in man: Therefore is *Steven* said to be a man full of faith, and of the *Holy Ghost*; and else-where, *full of faith and power*, *Acts* 6.8. According to our faith, is our incorporation with that strength and power which is indeed Almighty; and according to a Christians incorporation with this, is his derived almightyneesse. By *faith the walls of Jericho fell*: 'twas faith that made those Worthies such almighty ones. As the soule rests upon the Almighty, so is it almighty. I would ye would study nothing else but faith; all you have is in it. Every age calls to peculiar service; this age calls for almighty Christians; Yee see the way to it, blessed are yee if yee finde it: This blessednesse I wil speake of in a word or two and close up this point.

An almighty Christian, 'tis a *Mordecai*; one set upon the Kings horse, cloathed with royall apparell, and a *Hannan* holding his bridle. 'Tis a man over all, in God. 'Tis one clothed with the Sunne, having the Moone under his feet. 'Tis a Christian with one foot on the Earth, and another on the Sea; trampling under foot corrupt doctrines, corrupt advantages, all that is unworthy of Christ and wil not go along with the soule to his everlasting home.

2.

AN Almighty Christian, 'tis one that moves in the highest Sphere, *in cælo chrystallino*, in the chrystall Heaven, as neere the Heaven of Heavens as may be. 'Tis one that *waites for Christ from Heaven*, more then for Heaven from Christ. 'Tis an Eagle, the King of Birds for sight and strength; he can looke to the end of what God sayes and does, and stand it out expecting that end: hee can looke to a *Canaan* under a frown; behold life in death.

An Almighty Christian can venture all upon an invisible God; binde up all in one visible word: he can give an *Isaac* to the dead; expect an *Isaac* from the dead; believe that truth shall never die, who ever die or live. An Almighty Christian can live and die with an Almighty Saviour. Christ alone is enough; Christ alone is all. Christ in poverty, is riches; Christ in death, is life; he is in spirit still according to him that he loves, and not according to what befalls him, that he loves. He is in affection according to the person of Christ, the imployment of Christ, and not according to *accidentalia* that attend him. *My beloved* [is] *thus and thus*, and therefore beloved. What Christ is in himselfe, takes; what may fall out, nothing. This Christian is Christs livelyst Emblem. *Looke on mee* (saith *Gideon*), *and doe likewise*. So doth he looke on Christ, and what Christ sayes, he sayes; what Christ does, he does, let all the world say and do what they will. He can be baptized with the baptism wherewith Christ was baptized, though a bloody baptism.

An Almighty soule on Earth, what wil this soule be in Heaven? One strengthened with *All might*, is one prepared for all glory. *Who can number the dust of Jacob, or tell the fourth part of Israel?* Who can number the jewels of this Christians crown? or tell the fourth part of them? *Thine is the Kingdome, [Power and glory, &c.]* Power and Glory go in a chain with mutuall respect; as the one is, so the other. Look how much of Christ here, so much of glory with him hereafter. As Christ is in any soule, so he wil be glorious in that soule: So far as he reveales himself in any soule, so far he abides and will for ever abide, and challenge honour fit for such a vast being, when he comes home. He now lives obscurely, but he wil live in state, according to his revenue and seat: Here is *All power*, here must be all
 Glory

Glory here are wide spacious rooms, they must have hangings futeable : I am all, in this all, I must have state answerable. Christ glorifies himself in us, as he reveals himself in us. 'Tis often hinted, when much is enjoyed, what it will end in *at the appearing of Christ*; 'twill best speak it self then ; I can speak no more of it now.

The Third SERMON.

COL. I. II.

Strengthened [with all might] according to his glorious power, unto all patience and long suffering with joyfulness.

ALL might. Divine power *workes gradually in a Christian*. Some have little, some much, some *All might*. There was (it may be) but little strength in these Christians, it may be much ; but surely not *All might*. What ever there was, the Apostle saw room enough within for more ; occasion enough without in the world, for more ; for much more ; for all that might be had ; and therefore so prayed — *Strengthened with [All might, &c.*

Doct.

There be heavenly places in Christ ; some lower, some higher, some highest of all, and yet all heavenly and holy. *And hath raised us together and hath made us sit together in heavenly places in Christ Iesus*, Ephes. 2. 6.

The expression notes a graduall working of Divine power, according to which we are raised and wrought to a similitude with Christ in holiness, lesse or more. The highest extension of power from Christ, makes the highest heavenly place in him ; that is the greatest similitude to him, in purity and felicity.

Our Heaven here is a growing Heaven ; our Kingdom a growing Kingdom ; we go from glory to glory, from strength to strength ; from a little grain to a great Tree, from babes to strong men ; from smoaking to flaming, and so ascend up in that flame to a fixed glory, an abiding mansion ; to a glory that shall admit of no ebbing nor flowing, of no intension or remission, of no graduality respecting the same subject.

3.

Divine power works according to order; Christ comes in state into the little World; line upon line, precept upon precept, power upon power, untill all be over-power'd, and the little World wholly his. The Sun comes in state into the great World; it is not up at the Meridian as soon as it appears in our Horizon; it rises and rises, higher and higher; and so fills the great World with glory by degrees; So does the *Sunne of righteousness* the little World, to wit, man; he is not at a Meridian height in any mans heart presently, but gradually; by greater and greater Revelations of power and strength, he rises to the Revelation of all power that the soule is capable of. He dwells, and then walks — *I will dwell in you, and walke in you*, saith the Lord. He takes up a dwelling and then makes long and state-ly walkes. He makes known power, and then great power, and raises it *revelando* till it rises to exceeding great power — *That yee might know what is the exceeding greatnesse of his power to us-ward who believe*, Eph, 1. 19.

4.

Divine power works in grace as it works in nature; 'tis Christs own comparifon. Divine power works in nature gradually, by steps and degrees, to perfect naturall things. *The Earth brings forth fruits of her selfe* (saith Christ) *first the blade, then the ear, after that the full Corne in the ear, and then immediately the Siele is put in because the Harvest is ripe*, Marke 4. 28. So does Divine power work in grace (for this is the scope of the similitude) by degrees, not all at once; and answerably a Christian rises to bud, to blade, to ear, and to full corn. When *All might* is revealed, the corn is full; the state of a Christian is come to his maturity; he will not be long now ere he be gather'd and hous'd in Heaven.

5.

Divine power works in man, according to what God intends by man. As men are design'd to Gods service, so God designes his power to their service, to work in and about them. Divine power is Gods immediate agent; man a mediate: power is in the hand of God, man in the hand of power, and held up by it, lower or higher, as his worke is. — *Wherunto I also labour* (saith the Apostle, speaking of his Ministeriall work) *striving according to his working which worketh in me mightily*, Col. 1. 29. God had a mighty deal of worke to do for the Apostle, and his power

power wrought in him mightily. He wrought without, as God wrought within; he stir'd as stir'd — *striving* [according to his working, &c. Power is necessitated to work gradually, office and condition doth so change and vary in this World. With an eye to this the Apostle prayed, he apprehended these Christians set out for great hardship and service, and so he sets upon God to raise power and force answerably for their aid. — *Strengthened with all might, &c.*

1. One or two things note, for the right understanding of this point. Divine power, where it works lowest in any Christian, works above the ruining power of sin: *Greater is he that is in you then he that is in the World*, saith Christ, greater when least, and where least, then that power which opposes him in a Christian heart. Christ according to ordinary and daily residence carries the soule above the ruining power of sin: *greater [is] hee that is in you, &c.* They might suppose their condition the lowest of any, as it is common and comely for Christians to do and Christ condescends in speaking, and takes it so, and speaks of it under such a consideration, and yet sayes he, fear not; the power that is in you, is greater then the power that is against you. The lowest degree of power that works in a Christian, will hold the soule that it shall not eternally miscarry, what strength soever be raised to this end, so that the devill shall lose his grand designe, to wit, the destruction of the soule. The lowest degree of Divine strength, is supreme strength to all power resisting; as the lowest good Angel * *Excellerh in strength* all bad.

* בת וברי

2. A second note is this, The state of Christians in generall under the Gospel, is a very capable state of the highest Revelations of power. *Verily, verily I say unto you, hee that beleeveth on me, the workes that I do shall hee do also, and greater workes, then these shall hee do, because I go unto my Father, John 14.12.* Accession is now very free, Intercession very potent, blessings are answerably necessary. The exprellion of Christ forementioned, notes that there is a peculiar intercession suted to this bright Gospel-age wherein we live; our grace-capacity now is answerably necessary. What intercession works in Heaven, such power and love works forth upon Earth. We live under the richest climate,

Fortes robore.
Angels of his
which are
mighty (i)
transcending
in strength, tis
an H. braime,
and notes a
superlative.
Psal. 103. 20.

climate, under the richest heavenly influence : all might and all excellence may with all ease be obtained now, in comparison of former times.

Use 1.

A double use I would make of this point, to try you, and then to stir you to acknowledge mercy as you finde it. That Divine power works gradually, should make much inward observation, to see how God works in our hearts, whether little or much; it should be the sicknesse of your soules to finde little of God stirring in them; 'twill be the death of your soules, not to find power of God enough stirring in them to salvation. Our great work is to eye how Divine power works without in the World; but our greatest work is to eye and observe how it works within, in our hearts; I wonder at some mens temper, which least of all minde this. The soule of man is the noblest thing in the World, 'tis above the World, and doest thou think that he which made it so above all for himself, to work in, is least to be heeded what he works here?

All pains spring from one, that we have so little of God: all pains and cares therefore should be turned into one, What have I of God? how might I have more? more of his love, more of his power working in my soule? God gives *All might* to many, and yet remains *all might* for any. Man has his Heaven as he will. He that will have it in the full and all — enjoyment of the creature, he has it in this; God *fills mens bellies with this treasure*. Those that will have their heart in nothing but in the full and all-enjoyment of God, have it so; he satisfies mens thirst, let it be what it will, or how great it will. He satisfies the hungry belly, and the hungry soule.

Cautio est.

Affection is a gradull working thing, and a various working thing, as the power of God is; men had need look how it rises in thirst after any thing but God; they may have their longing else in wrath, and have enough of every thing in their hands to fill their bellies, but not enough of the power of God in their hearts to save their souls, and this will be sad indeed. The power of God works gradually (say I) in the hearts of men; in some, much; so much that one may say they have all might: in others, little; so little that one may truly say there is not power of God enough unto salvation. I am not ashamed of the
the

the Gospel saith the Apostle, for 'tis the [*Power of God unto salvation*. Is there power of God enough working in you, to rise to so much as this, *to salvation*, to soul-salvation? eternall salvation? Power enough to make you the sons of God? 'Tis a great unhappinesse to fall short of any power of God communicable; that any blessing power of God which works in any man, should not work in me: but to fall short of so much as wil make the soul fall short of its eternall rest, ah Lord! what misery shall I call this?

What faith, what love, what joy, what passion doth that *Scrutinium*. power make which works in you? by this you may know whether 'twill prove a power Divine enough, and strong enough to save your souls. Yee believe in Christ (we must believe this) well: yet this is but one thing; that power which works this, works more and further, if it work effectually unto life. Yee believe in Christ; 'tis well: Do ye love Christ too? his Word, his People, his Wayes? How strong is this love? as strong as death? to the death of sin and selfe? I meane the deniall of both. Remember this one thing for all; power where it works unto salvation, strong enough to save a sinner, it makes strong passion, lasting passion, and all towards Christ and truth. Christ is *fair*, *fairest*, *the fairest of ten thousand*, that is, the fairest of all; so to day, so to morrow, so every day, to the last day, *to the end*, as that love which set power at work in the heart, is.

Divine power, when and where it works unto life, takes the heart first; there it begins, A man loves as soone as he lives, Christ, Truth, whatsoever is holy. There is a desire of Milk, *yea sincere Milke, in new borne babes*; in babes as soon as born there is love; Love to Truth, love to pure and sincere truth, to the pure and holy Word and wayes of God: there is even in babes *desire*; *Divine affection*; panting after that light which came down from Heaven: O what is truth? what is Christ? would I knew him; would I could enjoy him: *First faith* is most indiscernable; *first love*, which works from it, is most discernable, 'tis so strong and pure, and therefore I most mention this passion in this case, to discover the power that works in you.

Divine power makes a divine nature where it works to salvation

tion; a man is another creature in desire then what he was; he sensibly differs from himself in affection. Things momentary are fallen two, yea, ten in the hundred with him; they have lost their price. The heart hath sold all for nothing, thas was all once unto it. *Gold, dung*; learning dung; all losse and dung; *sinking* Earth, that way taking. The heart thirsts for nothing, but him that is all; all power, all love, all holinesse, all happinesse. Divine power, where it works strong enough to save, makes passion divine, all passions, Love, Joy, Fear, Hatred. I doubt much what power works in some mens hearts, I see their affections so strong and so hearty to the World and the vanities of it: I see passion so impure and so strongly working downward. Christ and truth but as a straw when it lies in the way of the mans lust; he leaps over it with ease to satisfie his desire, I like not the state of that mans heart.

Power is leading where 'tis saving; it leads by truth; by the heart. *I am thine, save me*, saith the Psalmist. *Thine*, that is, thine according to truth; thine in heart, thine in life: thine in trust; thine in blood, in Christs blood; I lean on none else to save me; I lean to none else to gulde me.

Power is killing, that is saving; sin-killing, that is soul-saving. The body of death, dead: the body of death, no body; no body with a soule, with life. Self-will slay; the will that lives, Christ's. Not I live, Christ lives in me, *(i)* not my vwill, but Christ's will carries and swayes the soule. These things have bin said to try you, what power and grace of God is in you, I shal say a little more in the next place to stir you to acknowledge grace as you finde it, and so leave this point and you for this time.

Divine power works gradually; why, as you finde God working in you, so acknowledge him; Let God have his own to a grain. *Thine is the kingdom and power*, &c. We are taught this to acknowledge grace in its latitude, to the God of all grace. The Apostle gives God his own by weight, to a grain, which works in *me mightily* sayes he. If God works in you mightily, let him hear of it mightily. As yee feel God, praise God. Make expression from operation, and expresse it fully if you can. Thus doth Daniel, then Daniel blessed the God of Heaven, and said, Blessed

Blessed be the Name of God for ever and ever, for wisdom and might are his; I thanke thee, and praise thee, O God of my Fathers, who hast given me wisdom and might. Dan. 2. An excellent spirit and power wrought in Daniel, and he acknowledges all to the giver; wisdom and might are his. How Gods Power and Glory went in the Sanctuary, is turned into a Psalm of praise, made to echo to the author. The very degree thereof is noted,—*so as I have seene them*, That I may see thy Power and thy Glory—*so as I have seene them in the Sanctuary*. What he did enjoy was thankfully acknowledged, what he would enjoy againe was heartily panted after. How you see and feele power and glory go in the Ordinances, how in your hearts, I beseech you acknowledge to Christ; let him have the glory of every powerfull working here. We are men as your selves; that our Weapons are mighty, 'tis through God; he does all, admire him, adore him, heart-imitings, heart-embracings, kisses secretly, or kickings secretly; they are the kisses of *his lips*, and the spurnings of his power, give him the glory of all. How prevailingly Christ hath revealed power in thee! What a lust he hath discovered, subdued! What an eternall state ruined, hath he repair'd! What wounds he hath healed! What inward issues he hath stayed! What bones, what broken bones and how many he hath set and made to rejoyce! I.e. him have the glory of all. As Christ Kisses us, we should Kisse him.

—We should meet our Father with joy. Every Revelation of power in the heart; 'tis your Fathers comming towards you, to take you neerer home to himselfe. VVe call power little, some Revelations thereof in comparifon of others, because the Scripture doth so speak of it for our weaknesse sake; but this know, 'tis no little power that will stir your hearts, 'tis an arme of the Lord, which is no small limbe—to whom is the arme of the Lord revealed? 'tis more then a finger; shall God reveale an arm in you, and loose it in you? He made the Sun, Moon, and Stars, praise him, saith the Psalmist. But that power which hath made Sun, and Stars in your hearts, which hath bespangl'd your spirits with various glories, should not this much more make matter of praise? As power heightens it selfe *operando*, so should we heighten it *verbis elevando*. As any

Revelation hath lesse or more of God in it, so it should busie and take up the heart to returne it—in thy hand is power and might, and in thy hand is to make great, &c. 1 Chron. 29. 1. As Gods hand did work for David, so did Davids heart and tongue work for God: he turned power into praise, and so sent it home againe in state to Heaven. But more of his expressions in that place, are very observable to this purpose and point I am pressing. But *who am I* (saith he) *and what is my people that wee should be able to offer so willingly?* 1 Chron. 29. 14. That we should be able, and able so willingly, here is the very degree of enabling power praisingly noted. As high as power set a lesson of love, so high to a crochet it should be sung.

Do but consider some poor souls that sit by you, which have no power of God stirring in them, but lie dead, damnably dead, and then be you dead if you can, to give thanks for that power which hath quickened and raised you from the dead; God will turn grace into our glory hereafter; we should turn grace into his glory here.

The Fourth Sermon.

COL. 1. 11.

Strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness.

TIs as it ought to be, when apprehension makes full and due impression upon affection. When the soule works out for God in desire and Prayer according as it apprehends the need of him; the necessity of his power, love, or the like, for himself or others. Sutable to what the Apostle apprehended, hee prayed: Sutable to what he judged these would neede of God, of his power and might, so he heartily wished to them.

Apprehension is placed sentinell in the soule by God, the actions of it should stir all. It's a power in man to see at a distance, and to give warning to all other powers, that the heart may more look out, and work out according to what is or will be needed.

God

God is come within sight of man, when apprehension reacheth him. According to what of God is in sight, so should the soule stir. *I have heard of thee by the hearing of the Ear, but now mine Eye seeth thee, I abhor my selfe in dust and askes and repent,* Job 42.5,6. Whil't Job had not such an apprehension of Divine power as it was, the lesse sinfull that his soule did not stir in reference to it as he ought, but as soon as he rightly understood it, all other powers stirred thoroughly, and Job answerably repented and went about his businesse, to stoop to that power which he saw above him.

Every faculty must have the honour of its place; Divine Ordination must have the honour of its end or the man dyes for it. *When you see these things say that winter is neare, &c.* saith the Scripture. That is, make use of what you apprehend, and answerably stir and prepare, or you will perish with the world. So you shall have expressions frequent, when you hear this or that, then do thus and thus. That is, when one faculty does its Office, let all the rest do so too, or else you are lost men. If any sentinell shoot off, and be not regarded, the whole army dyes for it.

Any soul-power misworking overthrowes all; so any soul-power disobeyed in working by other powers, overthrowes all. If apprehension be blind and sleepy, the soule is undone; if apprehension see and speak in and by conscience, and yet the heart lie still, all will miscarry by surprise. Apprehension is a power placed to prevent surprise; Sad things concerning man, by Divine Ordination, work at a distance for a time; that man has his eyes in his head that sees this, saith Solomon: that is, apprehension discharges its office, if this office and power be sleighted by other powers in the heart, all is taken by surprise.

I thinke apprehension now does its Office in most of you, how is it obeyed in heart, in other main powers of the soule? Surely now no man but must needs apprehend, that he may want much of God speedily, as much as the Apostle apprehended these might do, much might, all might: now what stirring of heart under all that you apprehend? Ye are convinced; are yee converted? Do ye stir now for your selves as the Apostle

did for these ? Do yee wrestle hard with God for all that yee apprehend ye may need ? Can ye apprehend the necessity of much and be stir'd little ? Can ye see blood and death in the Land and lay nothing to heart ? Can't thou see better blood then thine own shed, and yet make no preparation for the losse of thine ? Though many be slaine, yet shall not I : Ah Lord ! That foule is slain already ; 'twill be wofull when that body comes to be slain too.

Dost thou see a Sword in the Land separating between soule and body, and dost thou not yet set to separate between sin and thy soule ? Art thou resolved to die in thy sin ? Wilt thou bleed to death in thy sin ? This will make every drop of blood that comes from thee as gastly as Hell. What a deadly bleeding is that, when soule and body bleed to death together ? When the soule bleeds as fast with wounds from conscience, as the body with wounds from man. When soule and body bleed mortally together, Ah Lord ! let me not be neer that man : how wil he sigh ? How wil he look, speak, gaspe, and groan ? And yet many such sad sights may be for ought I can discern, in many mens preparations to this hour.

Sinners, God deals with you now as with *Balaam*, he stands before you with a drawn Sword, he threatens your blood, your death if ye make a step further ; ye cannot but apprehend this now as well as I ; *Balaam* and his Ass too must needs see it now. What now wil ye do ? Will ye make no use of such palpable apprehension ? How exceeding sinfull wil that sin become which rids it out now against blood and death, and wil live when the man must no longer live ? I beseech you all consider the dealings of God, and consider your eternall state. Christians, what do ye see ? What do you do ? Ye see blood, good blood, a great deale of good blood fall ; does good blood stir in you ? You see death most deadly comming towards you, upon the point of a mercyleesse Sword, as mercyleesse I dare say you *Londoners* shall finde it, if it prevaile, as ever was drawn ; do yee fit and prepare for it ? To be hewed to pieces, drag'd to death, trod to death under horse-feet ? Ye cannot but apprehend that things may go very bad, and that ye may need very much speedily ; does apprehension make due impression ? Do ye

work

work out heaven-ward, as the Apostle doth here, answerable to what ye apprehend you and yours may want?

Sinne is in great power where the soule will not give up, when he sees God comming against him. Thy love to sin will be an everlasting love, that dyes not to sin now; thou and it will go to Hell together. Affection to evill becomes *Almighty*, unconquerable, and there is no way but one with the man. Man must die or his sinne; that justice is at work which will kill one or tother. I bleed and mourn to see how some men sin in the face of Justice, at swords point; swear, curse, and drink drunk, and yet going about deadly works. I see plainly now, That a man may see misery, and yet not seek out to be blessed; he may see himself and others very open to, and very neer upon deadly danger, and yet neither seek out for himself nor others; why else do we see so many continue still yet as they were? *Pauls* spirit surely is few mens happinesse, to stir effectually towards God as they apprehend just cause.

Apprehension works divinely upon affection as it keeps it self pure from unbelief, and no otherwise. Unbelief is full of shift and evasion; the life of apprehension lies in this. Apprehension made from the Word of God, or works of God, works no longer nor no stronger, then as faith works with it. Why do such mighty apprehensions as we raise sometimes by the word, die and come to nothing, but because faith dies? Men believe but whilst they see us and hear us speak. Keep faith alive, you will else see Hell often, and feel it too, and yet do nothing to shun it. Ye will see misery, and yet not prepare for it, yea, ye will see judgement at the doore, and yet scoffe at it; so did they of the old world; and another old world is this.

Apprehension works divinely upon the heart as the will is subdued. A stubborne man fights against all apprehension he does not like; he shoots at God a great way off, and kills him before he can come neer the heart, to do any good there. *I will not hear him says Ahab, he never prophesies good to me.* A stubborne heart does prejudge, kill things before they can come neer him. Apprehensions work as we manage them; the strongest are quickly kil'd if we fight against them, the truest quickly made delusive if an unsound heart be in us.

Ap-

3.

Apprehensions are best and work best, as they come from God and are carried to God. Some apprehensions arise from Satan and his temptations, these often work strongly, but run the soule still against some truth, and off some duty. That truth which is jassel'd against must discover such apprehension to be temptation, and set the soule in againe. A man must fight against apprehension, as it fights against Gods will, and takes us off from our duty. A man must not make apprehension from fiction, as some tempted souls are taken up this way, but from reall words or works of God, these are only of sanctifying power upon the spirit. And yet these which rise well, must be kept up well, or else these will be powerlesse too. A man much in apprehension must be much in Prayer, things will die else in the brain as they lie, and drive no influence down upon the heart. God must hear much of what we see, or else our vision will not be glorious; taking, filling, and leading the heart. Divine apprehensions are Gods joggings of man, and man must jogge God again often to understand them well, and to use them well, to know fully what God would to us in them, and what we should be to him by them. Apprehensions come in confused, and are shap'd and made plain by Prayer; as they come from God they are oft-times above us; as carried back again to God by Prayer, they are made plain and easie to us, and very effectually upon us. I judge these things very sweet to some of you, but I doubt they are very uselesse to many. they do so little lay their Eye or Ear to Gods Word or Work, so little busie apprehension about any thing that is Divine. Apprehension works much (I believe) this year, but (I doubt) not very Divinely, if it did, surely we should see better hearts and lives then we do.

The Fifth SERMON.

C O L. I. II.

— *Glorious power, &c. or power of his Glory.*

IT may be I may prosecute this expression both wayes, as you have it rendered, and as 'tis in the Originall. As you read it,

it, 'tis rather interpretation then translation. Word for word, as 'tis in the Originall, is according to the strength, or force of his glory; which is a propriety of speaking in the primitive language, where they would expresse a glorious thing, to expresse that by a substantive which we do by an adjective.—*The power of his glory, for glorious power.* Like to this is that expression, 2 Thess 1.9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the [glory of his power, that is, from his glorious power as we speak.* In my Text power is put first, according to the [power of his glory: but in that Text fore-cited, glory is put first—*from the glory of his power:* both note one thing, to wit a glorious power.

Power is called glorious when it doth glorious things with-in or without. Therefore are these expressions here made *Relata, strengthened with all might,*—according to his glorious power. When a Christian is made Almighty, then is power made all glorious; *glorious power,* known so, and called so. Thus doth Moses and other servants of the Lord call power glorious, when it was extended to do glorious things. *The right hand of the Lord is become glorious in power* (saith he in his Song) when God had drowned the Egyptians, Ex. 15.6. Thy right hand hath dashed in pieces the enemy.

Having spoken this to explain, I would speak this to stand on, *That we are to admire and call Divine power as it works:* When it does great things, Almighty things, glorious workes in the world, in our hearts, then are we to call it answerably as the holy Ghost doth here, *glorious power.* Strengthened with all might according to his glorious power.

All out-goings of God should be called and named as we find God in them. Christ the great chancell of all in which God goes forth into the world (power, wisdom, mercy of God and the like) is named according to what of God was in him and to be declared by him.—*And his name shall be called wonderfull, the mighty God, the everlasting Father, the Prince of peace.* As Divine power, mercy, or the like, works in any person, or by any person, so should it be called, *mighty, wonderfull, glorious everlasting; &c.* Thus doth the Psalmist, *His work is honorable and glorious. The works of the Lord are great* (sayes heene

the verse foregoing) and then in this verse he calls it *honorable* and *glorious*, Psal. 111. 2. 3. As power works, so it is to be called : as wisdom works, so is it to be called — *His understanding is infinite*, saith the Psalmist, speaking of the wisdom of God Psal. 147. 5.

As Christ goes in this World, so we are to talke of his going; as he rides in this world, so we are also to talke of that. If Christ ride in triumph, we are triumphantly to speake of him; we are to call him *Hosanna in the highest*, when hee shewes himselfe highest *. If he take and shew the state and power of a King, a glorious King, we are to give him royall and glorious Titles; we are to name him still in word, as he names himselfe indeed: we are to Christen Christ as we find him; to name power as we find it, love as we find it, &c. We are to extoll him *that rideth upon the clouds*: that is, We are to lift up him that listeth up himself; we are to set him in the cloudes which hath set himselfe there; we are to set up God in words, as he sets up himselfe in deeds; to set up him above all, which sets himselfe above all; to call him Almighty, which does Almightily; to call *power glorious*, which doth gloriously. — *According to his glorious power, &c.*

Love leads to this; Justice binds to this, to give to God that which is due to his Name; to give to power that which is due to power; to put titles suitable to state. Give unto the Lord the *glory due to his Name*, saith the Psalmist, that is, to admire and call power as it is, and as it does, in Christians and for Christians: to call power glorious is but due, when it does glorious things; the Apostle so apprehended, that when hee spake of power as working at such an height, at an almighty height for the carrying the soule thorough the world that might come, that he was bound to call it *glorious power*. *Vaine man would be wise though he be as the wild Asses-colt*, saith he to Job that is, He would be accounted wise, and called wise, though a fool, though of no more wisdom then an Ass, then a *Asses-colt*, the filliest of Asses: vaine man would be accounted that which he is not, and have more then is due to him; but 'tis not so with God; he would have no man call him what hee is not, or any thing he does what it is not; but as he is, and as he does. Tell

Pharao

* When hee
rides upon
Asses and rules
Asses; when
he shewes an
over-ruling
power over the
unruliest
things we are
answerably to
call him and
his power
which so
workes.

Pharaoh I am that I am; as he sees me do and work, so let him call me and no otherwise; as men see me and feel me, my power, my glory and the like, so let them call it and mee. — Strengthened with all might according to his [glorious power &c.

Love leads to this, justice binds to this, and yet I fear I shall not find so much favour for Christ from every one, as to obey this doctrine. A glorious power wrought in and by Christ, and yet the Scribes and Pharisees would not acknowledge it: but blasphemed all. They would not call Christ, Christ; God; though convinced he was so; but called God a divell; and the power which wrought in him, by him, and for him, a Diabolically power, and thus continued blaspheming glorious power, the most glorious power that ever wrought: So did *Iannes and Jambres*, the power which brought by *Moses*.

Use

This generation is alive again; alive and lusty in this Land at this day. Divine power works gloriously in the hearts and hands of Christians, yet will not many wretches acknowledge it, but deride it, blaspheme it, make head against it, as a power of the devill: Never did divine power worke more gloriously in the hearts and hands of English Christians then at this day, and yet never lesse acknowledged, nor more opposed; what speaking, what plotting now by cursed spirits, against glorious power, wisdom, and love that stirs in the people of God? Men care not what they say of our God; nor what they do against those in and by whom he works. Men will not see Christ in Christians, nor Christ for Christians, but Christ will make them see and feel both.

When the heart is naught, 'tis full of slights, such men will attribute all that is done, to any thing rather then to that they should, then to divine power, and call that *glorious*. The *Syrians* attributed that to Hills which they should have attributed to God, for which Divine power wrought bloodily again, more blondily then before, that they might acknowledge God, and call his power as it was *glorious*. Thus saith the Lord, because the *Syrians* have said, *The Lord is God of the Hills, but not of the Vallies, therefore will I deliver all this great multitude into thine hand,* and yee shall know that I am the Lord, 1 King. 20. 28.

wretched men will call Hills strong, houses strong, any thing strong and mighty but God. The working of Divine power in the hearts and hands of Christians so lately and so gloriously at *Keynton*, I much doubt whether the wicked will acknowledge to be the power of God against them, and call it as it wrought, *a glorious power*. Divine power therefore shall work againe and againe, more bloudily then at *Keynton*, till they be made to call it a glorious power which works in the hearts and hands of Gods people. Their blindness and madnesse is our affliction and their damnation, let's put one against t'other to ease our burdēns as we may.

O when will English Papists and Atheists call the power of God which works in the hearts and hands of English Christians, *a glorious power*? [*His*] *glorious power*? When will they confesse that they are *strengthened with all might according to* [*His*] *glorious power*? Men of Almighty hearts and hands, by the power of an Almighty God? When will *Balaam* alight and turn his horse, and confesse a glittering glorious power of God against him? When will he ingeniously say, I cannot curse, but blesse altogether English Christians; such a glorious power of God works in their hearts and hands? Naughty hearts have their shifts, and they have their sins: pride cannot call that power glorious which is against it. A proud person cannot acknowledge that power glorious, which shames him: a proud heart is a deadly plague; such a man will rather die, then lay downe his Weapons to God; then acknowledge himselfe too weak for glorious power. O what a nothing is man! What a worse then nothing is a wicked man! And yet what a something! What a all! What a something above all, doth he think himself!

No Land surely, hath more guilty wretches of disobedience, to this doctrine I have in hand, then *England*. What Land hath such desperate unacknowledgers of divine power, of such glorious divine power as we have? Had the glorious and mighty power which works in the hearts and hands of Christians, in *England*, wrought so in the sight of *Turkes* and *Americans*, how would they have adored it, and glorified it! What hardned Wretches are sinners against the glorious power, which works

in the light of the Gospell above all others ? Let all men know this and fear, that as power is abused, so 'twill right it self within and without. Glorious power abused, will right it self gloriously. That glorious power which works in the hearts and hands of the Christians in *England*, abused, blasphemed, as many do, will harden and cut off with a witnesse; 'twil turn men into divels, and divels into hell apace. Divine power stumbled against wil throw men, but Christ and his power scofft at and blasphemed, wil fall upon men and grind them to dust; and yet this is the practice of our Enemies. Let us be patient, they fight against themselves with their Tongues, more then we can do with our hands, by blaspheming that which they shalbe forc't to stoop unto.

That which the wicked will not do, lies the more upon us, a necessary work will else fall quite to the ground. You have seen how Divine power hath wrought, in the hearts and hands of our Brethen abroad, in Gods cause; call it as 'tis; a *glorious power*: the Almighty hath strengthned them within and without, according to his glorious power; call it so. Hee raised and strengthned the spirit of *Scotland* to resist to blood, against bloody wretches that would have destroyed both them and us: *his power is a glorious power*. He hath raised and strengthned the spirit of *England* to resist to blood, against their bloody Enemies and ours too; against all the base bloody body of many Kingdomes combined: *his power is a glorious power*. He hath strengthned the hearts and hands of Christians at *Hull*, at *Portsmouth*, at *Coventry*, at *Warwicke*, in the City, in the Field, and made them victorious; *his power is a glorious power*. Blood, much good blood is false, and yet much risen up again: men have hearts, to set their feet in the place of the dead, to die againe, that Christ may never die: *his power is a glorious power*. He hath made the spirits of Nobles, noble; the spirits of Gentlemen, Noble; the spirits of Tradefmen, yea, the spirits of Plowmen, noble; City and Country, noble: all *England* (for so I account the Parliament) resolved to live and die with truth: *His power which worketh in them and us, is a glorious power*.

This is spoken in the generall. I would have every one of
you

you in particular, to take notice what power works in and by you, and call it as it workes. Are yee selfe-condemned? Call that a convincing power. Are your hearts prickt and wounded? Call that a terrible power. Are your hearts inflamed with love to Christ? Call that *a glorious power*. Divine power condemning, executing, to wit, torturing, must be look't to betimes. 'Tis time to shake off sinne, when Hell is come home; come into a mans soule, ere the soule bee gone out of the body. A power working meerly convictive, is a sad and black, not a glorious power. Such a man should know that life and death are neere him: he may live, or he may die, as he stoopes to that power which hath seised upon his soule. Where power workes meerly convictive, that man is endited for his life: if he can believe, he wil do wel; if not, his wounds wil bleed to death. No power works so black and sad in the soule, but faith alters it, and makes it a glorious power. The goings of God in the soule, are suited to faith still. Believe O self-condemned soule, and thou shalt see the glory of God; a glorious power working in thee. Out of Faith, springs Love; out of Love, Heaven; Heaven felt, and then, and not till then, a Christian calls the power that works in him a glorious power: all is glorious in Heaven. The soule quickly calls power as it feels it work, and very hardly otherwise. We call the Sunne glorious, when wee see it and feele it, smiling, warming, and comforting of us. Other Celestiall powers which blow, blast, nip and pinch, wee call not glorious powers. Power is glorious, and confessed glorious, as it does it's most glorious works in the heart. Christians, yee are too far from Heaven to call the Sunne glorious: too few glorious works in you, to call power glorious. Were ye strengthened *with all might*, yee could not but (as the Apostle here doth) call power *glorious*.

The Sixth S E R M O N.

C O L. I. II.

—According to his Glorious Power, or according to the force of his glory.

Divine things are so mentioned, as to make best impression upon the soule of man. The Holy Ghost speaks as one in Heaven, to make his auditors so : he speaks gloriously, to take, to raise, to ravish dead and dull man ; to work and force way for Christ into every heart. — *According to the power or force of his glory.*

Doct.

'Tis an expreſſion of energy and Divine force, moulded and shaped with ſuch glittering Letters and words, with ſuch varniſh and beauty from Heaven as to take and carry every heart thither. Words of glory, and works of glory, all things of glory, are of great power and force with ſaln man ; in a glorious ſtile, therefore doth the Holy Ghost here ſpeak — *According to the power of his glory.*

The Holy Ghost doth ſpeak as like himſelfe, and to man as like himſelfe. He ſpeaks as one in Heaven, as one wrapt up in God, and in glory, to whom the language of the holy Land is naturall : and he ſpeaks to man as on Earth, in Earth, wrapt up ſoule and body in Earth ; cold, dull, heavy, and hard to be lifted up to Heaven, unleſſe Heaven and glory be brought to his door, to his Eye and Ear ; if any thing be of power and force upon a dead creature, this will — *according to the force or power of his glory.*

God ſpeaks to man, as man yet moves according to the ruins and remainders of his firſt ſtate. Mans firſt ſtate was glory, and he is a creature leaning and ſtrugling that way ſtill, to get and make a ſtate of glory ; he gropes after it in every thing ; and as any thing carries glory and luſture to any ſenſe, Eye or Ear, ſo he lookes after it and hearkens to it. Things of naturall glory, of glory to the ſenſe, they are very ſwaying with a broken glorious Creature. This the devil knows right wel, and

and therefore he be-spangles his expreſſion with Heaven, and glory, and the ſtate of a God, when he has to do with man. So he did to the firſt *Adam*, ſo he did to the ſecond *Adam*, he ſhewed him all the Kingdomes of the World, and the *glory* of them ſaith the Text; he knows words and works inlayed with glory, are very working and winning upon humane nature, who ever weare it. Therefore doth he at this day gild all his deadly piſs, and makes them golden and glorious things to looke upon; and daily works in his beſt apparell *as an Angel of light*: he puts fair white ſleeves upon his armes when he is going to butcher the ſoule; he makes every toole and inſtrument of death look as glittering and as glorious as may be, he hath had long experience that golden glorious things are of great force, upon a broken glorious Creature. As Satan doth ſpeak and worke towards man, as man moves according to the remainders of his firſt ſtate; ſo doth God. He knowes that fallen man is much leaning and groping after glory, and therefore ſhal yee finde the Holy Ghoſt ſo leaning to this way of ſpeaking in the Word and working in the World, namely, to cloath expreſſion with words of glory, and actions with works of varniſh and glory. As when Chriſt was to come in the fleſh, and ſent his Heraulds to the Shepherds, *The glory of the Lord ſhined round about them*, ſaith the Text. Man is taken with a ſurrounding glory; once he had ſuch a glory; in Chriſt he was to have it againe: therefore came the meſſage ſo viſibly, and ſo ſtrongly inſtructing this way. Glory to any ſenſe works mightily, and be but glory to the Ear, glorious words; but glory round, to Ear, to Eye, to many ſenſes at once, this makes Heaven, and carries al before it, ſwallowes up the ſoule. So when Chriſt ſhal appeare againe, you have the Holy Ghoſt telling man, that he ſhall *appeare in glory*. The Holy Ghoſt knows that man is a creature much taken with glory, therefore doth he cloath his actions and words with glory,—according to his *glorious power*.

God ſpeaks to man as to a creature of ſtate. Perſons of ſtate and majeſty minde glory as their neereſt Kinsman, and take in things onely as they come in glory, and cannot ſtoop to own and embrace any elſe; as Kings and perſons of ſtate can embrace

brace nothing but what comes in state, and presented with glory, suitable to their Majesty. Man is a creature of state; of a big spirit; of a very big spirit in a very bad sense: words must be big when the spirit is big, or else they will not beat down all before them. One spirit speaks high and loftily to another: man wil not open the everlasting doors unlesse the King speak, and speak as a King, in state, in glory, and therefore doth he so speak—according to *his glorious power*.

The holy Ghost speaks so to man, as to make man know his distance; he speaks so, as to make him know him that speaks to be God, and him that is spoken to, but man: God speaks so as to make man admire, tremble, stoop. Man is a creature conceited, and yet of no reach: his conceptions and expressions lessen the dimensions of God, his wisdom, his power, and the like, and in this way man grows upon God by sinfull boldnesse; and therefore God is fain to put Titles and Epithites upon his things himselfe; to name things according to their nature himselfe, which fallen man could have done once, but now cannot; to call love,—*Love passing knowledge*: and wisdom, *infinite*: *his wisdom is infinite* saith the Psalmist: and power, *glorious*; * he is fain to cloath every attribute himselfe with royall apparell, with titles suitable, that so man may know and keepe his distance; hear and fear: heare and admire: hear and stoop to him that is so glorious and so far above him in every Limbe: that hath such a glorious arm — *glorious power*:

* To call an
Angell, an
Angell, and
Gold, Gold.

Finally, God shapeth expression so to man, as to hint him of, and move him to, his highest state; He fetches expression from Heaven and from glory, to minde man what should take him up, and whither he should drive in all hee fayer and does: he goes before man in glory, to draw man after him; hee speaks gloriously to man, that man may eccho to him, and call divine power as he does, and be taken with divine power as he is; that man may looke about, and turn away his eye from things that are vain-glorious, to that wich is indeed glorious, and will indeed make man so, being strengthened with it. Strengthened with all might, according to his — *glorious power*.

God speaks as one in Heaven; How do you hear? He makes his sword two-edged, one terrible, t'other glorious; How does

it cut? He uses his Rod and his Scepter, sharpe words and glorious words; what do they work? His Scepter he inlayes, and gilds, and maketh a *glorious Scepter*, and so holds it forth to your senses, to your Eyes, to your Eares; What impression doth it make upon your hearts? Can ye heare God speak gloriously and yet not be stir'd? Can ye hear God speak from Mount *Sina* and yet not shake? Can ye heare him speak from Mount *Zion*, as one in Heaven, and yet not admire him, adore him, and be taken with him?

To unstir'd souls I must first speak from this point, certainly you are dead. This is the first principle that springs from this point. Unstir'd souls are dead souls; he that speaks, speaks so gloriously, so movingly, that all men unlesse they be dead, most needs be stir'd. Were your souls alive, the words of Christ are so sweet, so full of glory and divine force, that they must needs stir and take you: were you but asleepe, the words of Christ are so glorious and so shining in your Eyes that they would awake you. 'Tis a remarkable place to this purpose, *Cant. 7 9.* — *and the roof of thy mouth like the best Wine that goes down sweetly, causing those that are asleepe to speake.* Christs glorious words are very taking, they go down *sweetly*; if there be any principle of life in the soule 'twill stir it: If the heart be asleepe in the lap of any Lower sweet, in the lap of any low delights, if onely a sleepe, and not dead in the nest, this higher sweet and glory will awaken it, and make it speak to the praise of him that so exceeds all in sweetnesse and love. *Solomon* was asleepe for a while in the lap of low delights; but when once Christ began to speak in a glorious stile to his sleepey soule, he awoke presently, and made Songs of that glory, that transcendent glory which hee saw. Surely therefore I conclude, that they are dead men whom words of glory, words full of Heaven cannot stir.

How glorious the expression of Christ is here, ye hear: how gloriously Christ hath spoken upon it, out of the mouth of a Babe, out of the mouth of *a worne and no man*, ye have likewise heard: of what force and power all hath bene upon your hearts ye know: how much more in love with Heaven and with the Word of Christ, and how much lesse in love with the World.

World and with your lusts then you were, you know ; ye that yet are as ye were, not a jot better, surely ye are dead : ye that are yet dead, ah Lord ! when, when will ye be alive ? Let every heart attend, I wil ring the funerall of the dead.

Hearts dead and unstir'd when Christ speaks lively and gloriously, have certainly stopt their Eares against the charmer ; this soule is a prisoner to perverse will, there is no damnable prison but this ; he is resolved that nothing shall sway that is holy ; that his heart shall rule truth, and not truth his heart, which will dam a man if he had a thousand soules. This man hath the Plague in his heart, and hath shut up himselfe that none may come at him, no not the King of glory, not words of glory : write *Lord have mercy, upon this mans doore*, upon his forehead, for he will die in his sin, all the World cannot save him. Whom truth cannot stir, nothing can ; whom glorious words of truth cannot stir, nothing shall ; the man is stretcht out for dead, I am now ringing his Knell, does any dead soule hear me ?

A Scepter of Gold, a glorious power held out gloriously, the God of glory speaking in glory, and yet the heart of man not taken nor stir'd, ah Lord ! this heart is taken already ; this heart is certainly catcht with some fading glory. Were there any soule at home when the King of glory, and the King in glory knocks, certainly 'twould open. What answer can be made ? who can open when no body is at home ? *Dinah* is gone abroad and ravish't by the *Shechemites* ; the heart is gadded abroad, taken and lost in a lie, in a fading vexing glory, that will be the death of it. An unstir'd soule is a dead soule ; a dead soule is a lost soule ; a lost soule in sin will be found in judgement, seldom any where else.

I have not yet done ringing the Funerall of the dead, one Peale more, and I have done. Ye dead souls, Christ is making your grave, do ye not see it ? he is comming to take the length of your corps with a sword, hee will bleed you first and then bury you afterward. Ye have bled your souls dead, and Christ will bleed your body dead, and then will ye be twice dead and pluckt up by the roots. When ye are gasping for life, will ye be taken and stir'd with that mortall power which wounds

you? when ye are descended to your long home, wil ye be taken and affected with that power that sends you to Hell? Surely glorious power gloriously expressed will take your souls, or destroy them. In what stile God speaks, according to it will he make operation in every man, upward or downward. Gods Words shall have their force, and make issue according to their majesty and glory in the hearts of you all: words of majesty and glory; resplendent words, which are so shaped above, as to make strong reflections of the Sun, upon souls here below, will make very saving or very killing influence.

God speaks gloriously to take, affect, and save the most obdurate heart; let him have his design; this is the last thing that I would presse upon you, and this concernes us all. God makes his words glorious, his works glorious, that the heart may be melted and moulded to a glorious forme by them; do not frustrate divine art. Words which go forth with much of God from Heaven, let them leave much of God in your hearts. When vision is glorious, the soule should be in a transe: when the speaker is in Heaven, the hearer should be there too. The Lord spake in glory, in shining light, to *Saul*; he cast the beauty which he uses above, upon his words; and these wrought indeed, and made *Saul* cry out, *Lord, what wilt thou have mee to doe?* Me-thinks this expression in the Text, is as if there were such another Heaven opening, and such another shining word to some *Saul* here, to some bloody malicious sinner. Sinner, sinner, why dost thou shut thine Eyes and thine Ears, against glorious words of Christ? Some glorious *Meteors*, they render the Heavens to us, as if they did gloriously open; Heaven me-thinks opens in this expression, *glorious power*; how can any heart keep out of Heaven when Heaven opens to it? How can any heart but be taken with that which is full of nothing but taking lustre? What man can passe over such an expression, without laying his hand on his heart, with such a *quere*, what is that power which the holy Ghost admires? Surely there is glory indeed, in that which he calls glorious; O that my soule could see this glory! Where Christ sets a hand in the margin, pointing to the observation of any thing of his, that surely is very remarkable, there the soule should stand still, sit down and dwell.

Th.

The very accents and aspirations of truth must have their place in the heart of man; the heart is to hold all: not a tittle of truth must fall to the ground, our hearts must catch it, and keepe it from falling and dying. Power, and Love, and Wisdom, they are accented and aspirated; *glorious power, infinite wisdom, love passing knowledge, &c.* These titles and aspirations, this dust of Gold must not be thrown away, but adde to the impression of truth; for 'tis God setting all his strength, to thrust things into the heart; 'tis God using his best soul-saving art, to get into *Sanctum sanctorum*. As the heart behaves it selfe, so Divine truth lives or dies in it; as Divine words die or live in the heart, so God dies or lives in the World. Much of God dies, when glorious expressions make not glorious impressions: much God-dying makes much man-dying: that God is so much dead in *England*, makes so many men dead. Man is lesse then a tittle of truth: yea, the World is lesse then a tittle of truth: titles of truth kil'd by the Christian World, kill the Christian World so generally at this day. As truth hath apparel'd it selfe, so let it go in the World, and live in our hearts; let us not take the least spangle from Her attire; Truth, and Wisdom, and Love, wil otherwise lose their dimensions; and God wil lose the glory of his heights and depths of divine dispensations.

*Spretis p
expirat d*

The goodnesse of the heart is, as the words of God make totall impression upon it. 'Tis the best heart in which God can best read all that he hath said to a tittle; and finde glorious impressions, suitable to the glorious words, in which he deliver'd himselfe. How you judge of your hearts I know not; God judges of them, as your breath turns into his; as your spirits admire, adore, rise, and ascend into Heaven with his. That heart which can reade and hear glorious words of Christ, and not be answerably affected, wil never be a glorious Christian. Christ makes the place of his feet glorious; as he treads in the heart, so he makes it glorious; as his Word makes impression, so is sanctification and no otherwise: they that hear and let go divine words of the movingst form and force, wil certainly die loose Souls.

Men go to reading and hearing the Word with a carelesse spirit,

spirit, 'tis most mens sinne; all that such get is judgement: *they eate and drink judgement*, saith the Apostle, respecting another Ordinance. So these hear and reade judgement to their souls, that is, heart-hardning, and not heart-railling. The handling of such a glorious expression as this (though by a weake servant of Christ) must needs have set your hearts something more Heaven-ward, had ye heard with such preparation as becomes you. A man findes God in his Word, as hee seeks him in Prayer and no otherwise. Wax receives impression as 'tis prepar'd? *Esfiber* must fast and pray, and come with her life in her hand to the King, to have a glorious Scepter stretched out unto her. So must we come into the presence of the King of Kings, with much seeking of God and selfe judging: with our lives temporall and eternall in our hands, to finde glorious words work gloriously; to have a glorious Scepter stretched out from Heaven to us; a glorious power working in us, in the hearing of glorious things. He that minds little about what he is going, finds little but the fruit of his sin; he goes away from divine Ordinances worse then he came to them; he goes away with a sop; with a heart more poisoned in malice; more hard, dead, and cold; condemned and executed, to wit, *tor-tur'd*.

I conclude this point with a note of admiration. That God will put glosse upon necessary commodities, such as we cannot be without, and do well, to make them off, is wonderfull: Ye do not use to put varnish upon Bread; that's such a generall necessary dish, that its double and main use to the state of man, sets it off well enough, without any by-things about the dish; Such is the Word of God; 'tis as bread to our souls; of supream use; this, one would thinke, should be enough to set it off with us; and yet because this is not, God paints bread; guilds Loaves and sets them upon the Table to us. * That God will put himsele into a passion; to put us; put Heaven into his words, to put Heaven into our hearts; lets wonder. That Christ wil let fall his mantle when he ascends, that we may ascend too; make his raised spirit break forth into glorious raised words, to raise our spirits too! Let his Love and Humility be ever before you.

* Puts glosse
upon the
words of eter-
nall life.

'Tis

'Tis our great work, Christians, 'tis our great worke, to admire God in his Words and Works, in his speaking and doing, how he does shape all to a gaining and saving end of lost man. — *Glorious power* : how big-bellied with Heaven are these words ? what a transcendent shape have they, to save ! In what a little can God wrap up much ! In what a little, all ! In a word, Heaven ! In a word, the Heaven of Heavens ! In a word, hee wraps up glory, infinite glory, — *According to his glorious power*. How smilingly doth Heaven looke upon us in this expression ! God breaks out glory in your very faces here ; can ye see so much of the world to come, and in this world, and not admire !

The Seventh S E R M O N.

C O L. I. II.

— *According to his glorious power, &c.*

ALL Stars are glorious, but some are very neer the Sun, and double in magnitude and glory, and as a Sun in comparison of other Stars. All dispensations of grace are glorious, but some exceed in glory ; so full of Christ and glory, that they give a great resemblance in the heart, of his triumphant state in glory, and set the soule as in the borders of Heaven, when the body is in the belly of Hell : this is here called *glorious power*, as appears by the expressions following — *Unto all patience, and long-suffering with joyfulness*. He speaks of such an assisting power, as is superiour to all opposing power, and makes up of it selfe to the soule whatsoever the creature could, and much more.

— *According to his glorious Power.*

VVE are come now to the sight of the holy Land : there be glimpses of Heaven upon Earth ; power workes glitteringly, and gloriously here. *Christ hath a glorious Dominion*

Doct.

nion in dying man, Strengthened with all might according to his loving glorious power, &c.

Things which give being, give beauty and being, glory and being; *Esse, & tale esse, & radiatum esse, Splendidum esse.* Nature hath a power to put forth, and a power to shape unto beauty and glory: the Earth gives vertue and glory; life and beauty which makes the Earth such a glorious foot-stoole under us; so do the Heavens give influence and glory: the Sunne derives not onely Influence, but its very glory to the Stars, which makes the Heavens such a fruitfull, and such a glorious Canopy over us. So doth the Sunne of righteousness give glory and vertue.—*Wee are called to glory and vertue. According as his Divine power hath given us all things that pertaine unto life and godlinesse, through the knowledge of him that hath called us—to glory and vertue,* 2 Pet. 1. 3. Divine power makes vertue, glory and vertue; that is grace unto a glorious and very Heavenly height, grace unto tranquillity and triumph, let disadvantages in the World be what they will. He spake this to sufferers; they might thinke their calling to be to nothing but misery, or at least to nothing but naked godlinesse and Gospel-profession, which exposes to much hardship; no, saith he, yee are called to more then naked vertue, then meer conscience according to such Gospel-principles, yee are called to *glory and vertue*, to the participation of such vertue, as will worke gloriously, and never leave working so, let what opposition soever be made, till it rise above all opposition unto all glory.

Divine power works in order to truth. The promise to us *Gentiles* is (which stand not in the first and prime relation, not in the highest Sphere of love) rest, yea *glorious rest*; dispensations so rich as to rise unto glory, joy, and triumph, as their rest above is. *And in that day there shall be a Root of Jesse stand for an Ensigne of the people, to it shall the Gentiles seeke, and his rest shall be glorious: glory,* saith the Originall (i.e.) a rest so glorious, as shall be very neer that glory which is above. He shall quiet guilty conscience, and crowne it; sprinkle it, and adorn it; he shall give a spirit of Peace, and a spirit of Triumph; a *glorious rest*, a rest next to that above, where there is no restlesse-ness, nor any thing wanting that may make the soule fully

fully happy. The promise is, a Lord, and a *glorious Lord*; streames, yea, *Rivers, broad Rivers*. But there the *glorious Lord will be unto us a place of broad Rivers and streames, &c.* The expressions note Divine power working gloriously, in the King-Isai 33.21. dome of grace; railing grace here under the Gospel to glorious height; a power setting the soule in Heaven, the body being in Earth, the soule in glory; though the body in shame. These are the words of promise: now the worke of power is to make words of promise words of truth; to accomplish truth; to give full being to all that God hath said, that not a Tittle fall to the ground. Power works gloriously necessarily, as engaged by promise.

Divine power works in order to Dignity and Maiesty, as well as in order to truth. Christ hath a Kingdome and a Throne here, as well as above, and Kingdomes and Thrones must not onely have power *simpliciter*, but power *ornatè*, not onely a power which is absolutely necessary to uphold the being of such a thing, but power also to adorn, dignifie, and felicitate such a being upheld. Kings and Kingdomes have a power unto glory, as well as a power unto life and livelyhood. *I will fasten him as a nail in a sure place, and he shall be for a glorious throne unto his Fathers house. Jsa. 22.23.* Power works in order to state, as well as in order to truth, — *Hee shall be for a glorious Throne.* We are Kings, and therefore must necessarily have power *ornatè*, power gloriously working in us; grace, and grace unto glory; being, and triumphing: There is being in Christ, and triumphing in Christ; triumphing, is glorious power, and this necessarily belongs to a Crown a Kingdom.

Power works in Order to expresse words, and to types and shadows; it doth in the new house, as it did in the old, and more. They had presence; filling presence, glorious filling presence. The glory of the Lord filled that house, so doth this; power works thus still; presence, filling presence and glorious filling presence; there is grace, riches of grace, and exceeding riches; an inheritance, riches of inheritance, and riches of glory, and all in the Saints. — *That you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. Eph. 1.* They had ayd, and glorious
H
ayd,

ayd, under the old covenant, power and glorious power, so have we: and much more: our Ministration doth *exceede in glory*, saith the Apostle, by how much neerer all glory then they. Power works and wil work still more and more glorious within and without, as the Christian world draws nearer and nearer full glory, as all things work strongest nearest their spring and rise. Power works gloriously now, but it will worke far more gloriously every day then other; the Moone will become a Sun, and the Sun seaven fold more glorious then now it is.

4. Power works in order to its own absolute nature. Nothing is to hard for Divine power; it wil work it selfe in any thing; in any subject, in any place, under any disadvantage; 'twill make barren joyfull, banished joyfull, 'twill make Heaven in a Furnace, Heaven in Hell; *Steven* found it so; 'twil work gloriously in Heaven, 'twil worke gloriously in Earth, in Dust; 'twil work gloriously in man, in beast, in any creature; 'twil make man Almighty, women, children, any as it lists: 'Its absolute, and works so; it can do any thing, and doth so; it can work gloriously in a dunghil, and works as it can; puts forth according to its supreme and glorious nature. 'Tis said of Christ that he *manifested forth his glory* when he did that first miracle of turning the water into wine: there hee wrought and put forth as he was; glorious power then began to worke according to its owne absolute and glorious nature; As every thing doth, and wil necessarily work, according to its owne nature; what glory any flower hath closed up in its nature, and within its one bud, it wil put forth. The result of all is this, power works gloriously, necessarily, naturally; in a way of grace, and engaged providence, and not gloriously in way of miracle now under the Gospel.

So much to be had, and so little enjoyed, makes me wonder and grieve: grace communicable, and grace unto glory, and yet men have no grace; Heaven communicable, and yet men in Hell; glory communicable, and yet many in sinne, in shame; how comes this? *England* is rich, and yet many beggars and tatter'd creatures, neither food, nor clothing: is all well orderd? Doth every one worke hard? were every one diligent;

gent, might they not live well in *England* ? Is there not plenty of Bread, plenty of clothing; fine Bread, glorious apparrell; Heaven drops, and it drops fatnesse, why are your souls so lean? In your fathers house is Bread enough; feasting, banquetting, junketting, glorious dibes in wisdomes house, how is it that you have nothing? Not enough to hold life and soule together? Power works gloriously, you feeble none; under the power of sin, as if there were no power of God at all working in the World.

Sinners, The first that I have to tell you from this point, is, that you are wholly without excuse. There is power enough working to subdue the strongest lust, what then can you plead? Will not *glorious power* lead captivity captive? Kill killing sins? Men sinne and lay it upon their weaknesse, and so rest and rub on; ah Lord! What a life is this! God wil judge you, and lay it upon your wickednesse; is not *glorious power* able to relieve in any state? Weaknesse becomes wickednesse, as it is rested in, and pleaded for: a soule given to shifting hath no minde to leave his sinne, there is no damning temper but this. This is one principle that springs from this point, there must be no pleading for sinne; no nor for any sinne, though never so great and strong, the remedy is so ready, so gloriously al-sufficient.

A second principle that springs from this point, is this, *That sinne hath its notorious aggravation*: how great is that sinne which is committed under the neglect of *glorious power*! Within the reach of a *glorious arme*! God doth number sinne, and measure sinne, he gives it a name, and a proper name: sinne and such a sinne, hee calls it by its kinde, and by its colour, Skarlet and Crimson. As there is a *glorious power*, so there be glorious finnes, *Splendida peccata*; skarlet, crimson finnes, and these are such as are committed against glorious means; glorious light, grace, and ayd. Sinne is aggravated but from one stander by, but he is more then all, more then a thousand Witnesses.

Who did heare? Who did see? Who did accuse? Who did grieve? Who would have relieved? What power had his to relieve? So wil God plead with poore sinners; so wil he circumstance, and

take the dimention of your sins; these little dashes and strokes by the first line wil draw it forth to a great breadth, and make it look very broad, black, and bloudy; the ground-worke, and first draught thus filled up, wil make the face of sinne look very ugly. Sinners, you sinne under observation: yea, that's not all, you sinne under aggravation, this wil bring condemnation, the condemnation, *This is the condemnation that light is come into the World; &c.* Power, glorious power, works in the world, and yet men lie in their sins.

Use

At what height you sinne, sinners, at that height you will perish. Power that works gloriously to save, wil worke to condemne, if neglected; if it cannot get the first end, it wil get the second; God never loseth all by any man. All? He never loseth any thing: at what rate hee works he wil be paid or pay himselfe. Power keeps at its height, if it be mighty and glorious to save, and yet cannot, because rejected, 'twill be mighty and glorious to condem and not to be evaded. Power can right it selfe, and keepe up its glory at a pinch, though sinners cannot.

Lets here a little admire the misery of men, that lie in their sins, from the point in hand. What worke wil glorious power make when set against a man, against a Worme, and no Man: against a sinner, a Creature worse then a Worme, one that hath not so much, as the simplicity of its being, to shelter it, as a Worme hath? glorious power, it wil worke wonders to make you miserable, 'twill turn it selfe into a hand, a deadly hand, writing sinne in the wall still wheresoever yee become; 'twill make sinne ever before you. My sinne is ever before me, saith David. If it can doe so in reference to a childe of God, much more wil it in reference to a wicked man: power 'twil give sinne a shape, a staring ghastly shape, that shall stare you in the face, where ever yee are, or go, as some pictures very artificially drawn, wil looke upon one which way soever one goes. Power, 'twil make sinne never to looke off you, nor you never be able to look off it: glorious power, 'twil turn sinne into a Ghost, and make it haunt you up and downe the World, from Eden to the Land of Nod, from East to West, and weary you of your lives.

Glorious

Glorious power will bring judgement to your doors; Hell, home; 'twill set your Coffin, your black bearers ready, at your heels, and make your conscience tell you as he did *Ananias*, they are at the door which are ready to carry you, to your long home, 'twill make your sinne finde you out; 'twil turn your sinne into a Bloud-hound, and make it finde you out wheresoever you be, and pull you by the Throat. — *Your finnes shall finde you out*. saith he to the *Reubenites*; *glorious power* will pull you down if your nest were in the Stars; 'twil fetch you up, if you were in the bottome of the deepe. *Glorious power* can make a Pursivant to finde you, and fetch you, from the ends of the Earth, to judgement, and to your place. *Glorious Power* can put you into darknesse, into utter darknesse, into blacknesse and darknesse, as *Jude* speaks, into exquisite darknesse, and yet where you shall see exquisitely, to wit, spirits which here you cannot do; damned spirits; spirits burnt black with everlasting burning; spirits, *flaming spirits*; spirits all a fire, burned and burning, sucking in, and breathing forth in one anothers face nothing but fire, unquenchable fire.

Glorious power can put you into darknesse (yea) under darknesse, they are reserved *under darknesse*, saith *Jude*. *Glorious power* can bundle up you, and bundle up darknesse, and put one bundle upon another, and put you under-most, under all the weight of Hell: Christ can put all the weight of Hell upon one cursed spirit. *Glorious power* can cast you into the bottome of the bottomelesse pit; and chaine you there with everlasting chains — *Reserved in everlasting chaines, under darknesse, unto the judgement of the great day* saith *Jude*. These things, sinners, have I spoken that you may dread *glorious power*, seeing you will not love it, and seek out to be saved by it.

A fourth principle which springs out of this point, and which concerneth us all, is, *That our condition is very advanceable*. Power works gloriously, you may live very near Heaven, as well as very far off, if you wil, you may see the holy Land, you may eat clusters of the fruit of the Country above. As you order things here you may live in Heaven or Hell. Christians, I have a high question to aske you, How near Heaven do you live? Do you see it? Do you feele it? Did you ever? Have you any bunches

bunches of the fruit of the holy Land ? The spirit of God is in you ; but is the spirit of glory, and of God in you ? You have grace ; but have you grace and peace ? You may have grace and peace ; but are these multiplied, as the Apostle speaks, to a glorious height ? Doth a glorious spirit and power dwell and worke in you ? *My dove which art in the cleft of the Rocks* (saith Christ) *let mee see thy countenance, and hear thy voyce, &c.* So say I to you Christians which are in desolate conditions, mourning amongst Rocks, and hard-ships like Doves, ler mee see your countenance, let me hear your voyce; what is your peace, your joy, your love, your hope ? All these are the rayes and beams of a *glorious power*.

I have none sayes one, I never had sayes another, I doubt whether ever I shall sayes another, this last I like worst ; for surely he is furthest off from the blessing of *glorious power*. There be but two things that I know which hinder power from working gloriously, glorifyingly in the soule, and they are sin loved and unbelieve ; I will insit upon these a little, because I would have those that mourne, comforted ; all that belong to Heaven, in Heaven. From sinne no man can cease, but cease love to sinne, if ye would have a Heaven upon Earth, a *glorious power* and presence of God in you. Render your spirits free to God; let them not be insnar'd with any lust; such intanglement spoiles your glory, kills a glorious working spirit and power in you. Set wide open your hearts, those everlasting doors to the King of glory, and only to the King of glory, and the King of glory in much glory wil come in ; a glorious Throne wil he erect in your souls. Pure hearts see the face of God ; impure, only the black back-parts of God. *Blessed are the pure in heart, they see God.* The heart is pure as love is pure, love is pure as it goes all to Christ, to him that is all pure. As love goes all to Christ, so it turns all into Heaven, in the heart ; *into glorious presence*. All our work should be, to be disengaging our hearts stil from all here ; Heaven comes into the heart as Earth goes out, the heart sees God as it purifies it self. *Blessed are the pure in heart, for they shall see God.* Purity makes capacity of Heaven ; a clean heart is Christs most intimate companion, he spreds open his glory in this Bosome.

The

The holiest men have alwayes had the most glorious visions as *Daniel* and *Iob*. God chuses his place to make Heaven ; hee makes Heaven above ; in *Ierusalem* that is above : in soules that are above, above the vanities of this World , in love and desire, he makes a Heaven. *Moses* is led up to a Mount to see *Canaan* ; Christ upon a Mount had his glorious transfiguration ; he had his Heaven upon a Mount. Love must mount above all these low things, ere the soule can see Heaven ; enjoy *glorious presence*. You cannot lie along upon Earth, and see the Heaven of Heavens ; you may lye along upon Earth, and see Earthly Heavens, that must passe away. Sinne loved, and the soule chuses his Heaven here ; no man shall have two Heavens, two Heavens that differ *specie*. Power will not work gloriously in that heart that works filchily. A man may see hell in his sinne, but shall never see Heaven. It falls out unhappily still with man, when he goes about to make a Heaven here, when he sets love at worke to take her fortune, to make her glory and felicity here below as shee can ; this checks the working of a *glorious power* in any heart, and sets it aworking another way to whip the man with vexation of spirit, for seeking Heaven in Earth, in glorious vanities.

So far as the heart is unmortified, 'tis not simple with God ; simplicity is an absolute requisite, to make capacity of a glorious working power in the soule. God descended like a Dove, upon a Dove ; sweetly and gloriously, upon him in whose mouth was no guile. A heart and a heart, has none of Gods heart. God never proclaimes himselfe wel-pleased in that heart, which makes not him his pleasure. Divine power works not gloriously, where the heart works basely : An hypocrite has least of Heaven of any man, and most of hell.

As men draw neere to God, so they see him ; neer to him in quality, and neer to him in duty. Wee see Heaven best upon our Knees. As wee glorifie God, so he glorifies us. When we open our mouths wide, he gives us great things, filling things ; when we beg for flaggons we are stay'd with them. At the throne of grace, wee finde grace, grace in glory ; Heaven at Gods feet ; when most in his presence, most in Heaven. A man must go to Heaven to finde Heaven : a man must live in Heaven, to have
Heaven

Heaven live in him. Much going to Heaven, brings Heaven at last, down along with one. Things do work best in their own element; power works most gloriously in Heaven; the nearer the heart comes to Heaven in simplicity, in purity, in pure qualities and habits, in pure acts and exercise, the more glorious doth power work in the soule still.

Unbelief is another hinderance of a glorious working power. *Said I not, if yee would believe, yee should see the glory of God,* faith Christ. *By faith Enoch was translated.* Soule-translations, soule-liftings up, soule-raptures are in faith, in the strong exercise of faith. As we Kisse, we are Kissed. As wee embrace, we are embraced. *I am my welbeloved's: and my welbeloved is mine.* An act of faith, and then an act of recompence, an act of joy. An act of trust, and then an act of return. *I am my welbeloveds, and my welbeloved is mine.* This is power working, and then glorifying its own work in the heart. 'Tis the soules going out to Christ like *Zacchew*, and then bringing Christ home with him, and after this follow-feasting and joy, and giving away any thing, whilst he is enjoy'd, that is all. Things work as they are in sight; 'tis so in the body, 'tis so in the soule. Faith sets glorified Christ in sight; glorified Christ in sight, makes glorious work in the heart: *In whom though now yee see him not, yet believing, yee rejoyce with joy unspeakable and full of glory.* — In whom though now yee see him not; that is, bodily: *but believing, that is, seeing him soulely.* As our soule vision is, so is our soule-state, for joy or griefe, shame or glory. If the soule can see light in the countenance of Christ, 't'ath joy, glory, Heaven as full as it can hold; if nothing but darknesse, 't'ath nothing but grief. As yee believe, so is your Heaven or hell.

With a note of admiration, I will conclude this point. Christians, admire love that makes two heavens for such as are worthy of none. Is it not enough that power works gloriously above, but must it work so here too? *I am not worthy, that thou shouldst come under my Roofe,* said hee, and yet Christ was not then in state; that Christ in state, in glory, should come under such a rooffe, such a rotten rooffe, as ours here is! That light should arise in darknesse, tooke the Psalmist much: That glorious light should arise in a poore darke soule, glorious power
in

in a poor over-born sinfull soule, should wonderfully affect us, and set us into holy admiration ! *If a man die, shall hee live againe ?* said *Job*. Thus much tooke him. How much more then should this, *If a man live, shall he live againe ?* If a man have a Heaven here, shall he have another hereafter. If a man have glory here, shall he have glory againe ? shall he have glory upon glory ? *be clothed upon ?* Out of Heaven into Heaven ? shall hee passe from glory to glory by the spirit and power of God ?

Christians, what a King of glory do wee wait upon ! Bed-chamber, Dining-roome, glorious : yea, Hall and Out-Rooms, which border upon hell, *glorious* : power works gloriously in a house not made with hands, yea, and in a house made with hands, with earthen hands, and earthen feet. Power workes gloriously in Earth, formes an earthen Vessell unto glory, formes glory unto it, in it ; puts glory in the earthen Vessell, and then puts the earthen Vessell into glory. *The Queenes Daughter is all glorious*, indeed : glorious within, without ; glorious hereafter, yea, glorious here. It lies upon you Christians, admiringly to speak and talke of these things. *They] shall speake of the glory of thy Kingdome, and talke of thy Power, &c. Psal. 145. 11.* Yea, not only admire it, but draw comfort from it, according to all your fears and distresses. What can ye want, which *glorious power* cannot help you to ? What is it that Heaven cannot make up ? Suck this Honey-comb your selves, I only can put it into your hand. Time calls me away.

The Eighth S E R M O N.

C O L. 1. 11.

— Unto all Patience.

YOU have a hint here, what is the state of a Christian in this World, a state that needs a bearing, a very bearing frame of heart : patience, all patience, if there be any thing more then this, and beyond this in long-suffering, it
I needs

needs this too. *Strengthened with all might, according to his Glorious power [unto all patience] and long suffering with joyfulness.*

I take these two latter expressions to be *Synonymicall*, or very neer it; the one explaining the other. *All patience is long-suffering with joy: long suffering with joy, is all patience.* What difference they have [I thinke] is *secundum intra & extra*, and so I shall prosecute them. *All patience* notes the habit; *long suffering with joy*, notes the exercise. The one notes the grace of patience in its formality; the other, in its use; in its highest use, as the other notes it in its fullest *esse*, and strongest habit; for *long-suffering with joy*, is patience in its highest and furthest use. Varying and redoubling of expression is to reach things thoroughly, and to hold them out most effectually; 'twil be our best way therefore (I judge) to go after the Holy Ghost step by step, word for word; in this way we shall tread surest, and be likely to find most, touching the nature of this needfull grace of patience.

Definitio.

First therefore of *patience*; then of all patience some thing shall be said, as God shall give assistance. *Patience is a holy behaviour in affliction; 'Tis virtus versata circa adversa.* A grace that keeps man gracious, in all conditions; good in a bad condition; holy against all disadvantages of holinesses, within or without. Man is a creature since his fall full of wants, and as full of disquiet, and this turns all wants into sins and miseries: he is a creature beside the rule, and his punishment for this keeps him beside the rule through disquiet, and so renders man totally miserable; miserable without any felicity, or hope of felicity: this is the gall of bitterness, which patience takes away.

Patience takes away the sin of misery; the misery of misery; the afflicting strength of misery; the sting and teeth of every affliction; the malignity of every cup of trembling: the unhappiness of every sad condition, and makes a felicity in misery. 'Tis *rectitudo animi sub statu infelici*. A rectitude of mind, under a crosse and crooked condition: A heart moving by the Word of God, when whipt by the hand of God. 'Tis *Jonah* praying in the Whales belly: 'tis Heaven made by divine art, in the belly of

*Anima in omni
seculis a se fruens.* hell; this is patience.

Patience is a soule enjoying it selfe in every condition, when nothing

nothing else. There is more truth in the understanding, then power of truth in the heart; therefore is man though very knowing, yet very unruly, when all suits not to his Will; hence 'tis that the soule can hardly enjoy it selfe, when it cannot enjoy all it would. Dispossession of the creature, makes dispossession of the soule; man in want, distracted, not *compos facultatis*, because not *compos facultatum*: not master of wit, because not master of wealth: the man is no man, because not such a man: the man hath nothing, because not such a thing: because no children, no life; as one dead; would be dead: let me have this or that, or let me die: let me not have my soule, if I may not have this or that which my soule desires. This is vanity, grown up to maturity, and turned into vexation of spirit, which patience cures. Patience is a soule still enjoying it self, when nothing else. — *In your patience possesse your soules.* Patience helps a man to his soule againe, that is the enjoyment of his soule, and of himselfe, when all is gone. 'Tis a Christian *semper idem*, one that is the same in sanctity in the greatest poverty, as in the greatest prosperity: the same in all holy and sweet frame of spirit in the greatest affliction, as in the greatest advancement: 'tis one blessing, God giving, and doing the like, when taking away: 'tis one that has all, having God, when *Esau* is coming to take away all. — *I have all*, saith *Iacob*, in a very sad condition.

Patience, 'tis an even Sea in all winds; a serene soule in all *est equanimitas* weathers. A threed even spun, with every wheele of Providence: 'tis a soule above extreame: neither in excessse, nor in defect; neither over-sensible, nor under-sensible of any affliction: neither without tears, nor without hope: neither murmuring, nor presuming: neither despising chastisement, nor fainting when corrected. Affected with all; cast downe with nothing quiet, when tosse'd; very quiet, while extreamely tosse'd; expecting his *salvation*, salvation from God when none can be had from man. Patience is not stupidity; an insensibility of soule under Gods hand, that's a block, a stone, a *Nabal*, not a patient man. Patience is not a mute, drooping, a sullen, silent, soul-sinking, and consuming under adversity; this is despair; this is soule vitality spent; the marrow of the bones
 I 2 dried

dried up. Patience is *virtus in medio*, a vertue betweene these two extreames : a soule sensible of one hand upon him, and of another under him ; a soule sensible of a rod and a staffe ; and so very quiet and very comfortable in a very low condition : *as having nothing, and yet possessing all things* : this is patience.

*Est vis sacra
subjugans.*

Patience, 'tis a divine power a holy subjugating power working in the soule, rendring all afflictions still borne. God may say what he will, do what he wil, and a patient soule charges God with nothing. If a reasonable creature be called dog, used like a dog, yet patience will not let this dog bark, nor flee out, but call him Lord, which calls her dog — and *shee saith* Lord, the dogs eat of the crumbs, &c. *Matt. 15. 17.* Patience gives sweet language for sowre, to God and man : *being reviled, reviles not againe : being defamed, intreats.* God has the day in a patient soule : he may use his Tongue or his hand how he wil : a patient heart is dumbe, and answers not againe. Patience saith, I doe well to be angry ; but Patience saith, I do well to lay my hand on my mouth : *I have spoken once, but I will speake no more ; tis thy doing.* Patience takes all wel at Gods hands, she loves him so dearly. Patience can give no ill language, how ill soever it goes with her friend, in whose house she dwels. Patience is a silent laying down all at Gods feet : 'tis a Christian proclaiming freedome to Christ, to do his own wil with him and his, in love. Patience was never known to put any other limitation upon the Almighty. Make me childlesse, make me husbandlesse, wivelesse, penylesse, any thing, so thou do it in love to my soule, saith Patience. *'Tis the Lord, let him do what he will,* said that patient man. God has freedom proclaimed him, to do what he wil with a patient man ; nothing shall be retorted upon him. Patience can be in honour, in disgrace, high or low at Gods dispose, and be contented. A patient man can live ; can die, and see advantage in either : to live, Christ ; to die, more Christ, the greatest gain of all : hee can see gain in all that God does ; gain in sicknesse, gain in disgrace, gain in losse ; the greatest gain in the greatest losse ; soul-gain, in bodily-losse ; and therefore can patience speak of evils as good, of bitternesse as very sweet. Patience can kisse a rod, kisse one that looks frowningly, which every one cannot do.

Patience

Patience, 'tis a soule at rest. A soule daily at rest in God. *Tis sacra re-*
 Wives gone, substance gone, house plundered, *Ziklag burnt, all quies.*
 mourning, many murmuring, ready to stoning and killing of
David, and yet he makes up all in God and is at rest: this is pati-
 ence. Patience, 'tis *Jacob* sleeping heartily upon a stone; a
 heart at rest in hardships: 'tis a poore widow cheerfully giving
 and obeying a Prophet, though but a little Meale in the Barrell,
 nor but a little Oyle in the Cruse: 'tis one cheerfully going to
 eat her last provision and die: 'tis one quietly going up to take
 a view of *Canaan* and dye at her doore, making death life;
 Christ, *Canan*. Tis one going to sacrifice an onely Son, with
 a—*God will provide*: Patience can speake no worse divinity, in
 the greatest strait: Tis one breathing out a soule at rest, in the
 face of the cruellest misery; *Not my will, but thy will be done*. If
 this Cup may not passe, let my blood passe; if this cause cannot
 live, without I dye, let me dye: let money go, let Limbs go,
 let heart-blood go, that Christ may stay, the Will of Christ
 may be done. *Let the will of the Lord be done*, this is a patient
 mans *Amen*. All runs into this, *That patience is a holy behaviour in*
affliction.

In short, patience hath three things in it, 1. Passion subdued, *Resumptio*.
 2. The soule quieted, 3. Expectation and waiting for good. A
 heart plain'd and made even with its condition, neither higher
 nor lower; a heart still, and at ease in all well; a heart expecting
 of, and waiting for what is needed, and Christ hath promised;
 this is a patient soule.

Patience presupposes a state of grace, a rich state of grace;
 for tis the cream of many virtues, the result of many graces
 combining: 'tis *virtutum virtus* a good child of good Parents.
 Tis *virtus a virtutibus derivata* * a pleasant branch from many
 roots under ground. Patience presupposes an understanding
 full of the best light; the soule is argued, not beaten quiet, as
 you beate a dog. *Thou speakest like a foolish woman*, saith he, *shall*
I receive this, and not that at Gods hand? He argues his soule
 quiet. Folly wrangles,—*Thou speakest like a foolish woman*. A
 fool was never a patient person; he cannot argue with his heart,
 nor hold forth convincing, satisfying Principles. Cleer Divine
 light swayes, and keepest down all insurrections in a depraved
 state.

1.
 * Therefore
 called *virtus*
imperfecta by
 the Moralists.

2. Patience presupposes a Divine understanding, and a *Divine will*; that is, a will subdued: where there is a stubborn will, there is not, nor cannot be a patient heart: every high thought is brought into subjection, ere the heart becomes patient. A proud heart resists, and is resisted; this is *duro durum*, flint to flint, fire to fire, man hot and God hot; no patience nor quiet in this soule, nor can be; high things made low; rough, plain; a proud heart, humble, then follows patience: Patience has a humble, meeke mother, as any holy child in the soule; therefore is meekenesse (in a promiscuous way of speaking) put for patience, whereas it is indeed the mother of patience, according to that expression, — *Patient abiding of the meeke, &c.* A meeke heart makes patient abiding the will of God. The will subdued, the heart humble, and the man will stay Gods leisure for any thing.

3. Patience presupposes faith; *knowing that the tryall of your faith worketh patience*, saith the Apostle. Patience 'tis a Dove fleeing to and againe in a deluge, and then resting the soale of her foot in the Arke: 'tis a spirit tossed and tumbled within it selfe, and then rests in Christ by faith, waiting what he will say and do; therefore 'tis said, *that tribulation worketh patience*; because tribulation when strong, worketh the soule off from all things here, and puts a man upon the exercise of faith in Christ for reliefe, and so sets the soule to expect and wait for good from God, when it can finde none any where else. Before tribulation comes, a man usually does not exercise faith, because he hath wherewithall within his own reach to beare up himselfe, and so thinks he is patient, when indeed he is not; but one calm, in a calm; whereas patience properly is one calm in a storme; a heart quiet, waiting and expecting good, when it can feele nothing but evill, nor see nothing but a naked Word of God.

4. Patience presupposes faith, and hope too; therefore is patience called *patience of hope*: 'tis the result in the heart, of the exercise of both these; 'tis the blessing of faith and hope, 'tis the rest, quiet expectation, which the acting of these graces raise, whereby the soule is as if it had all it wants. As the soule in extremity stayes it selfe upon truth, so 'tis beleeving;

as it expects accomplishment of truth, so it rises to hope : as it waits for what it expects, so it rises higher, and this act of the soule is properly called patience. The soule at this height, is miserable, as if not miserable, as he useth the phrase about marriage, married as if not married, possessing as if not possessing ; This soul doth not possesse, and yet is as if he did possesse, he hath little, and yet is as if he had all.

Patience presupposeth love ; *charity suffereth long*, saith the Apostle, it indures all things ; love represents every thing to view, lovely ; all that God doth, and all that man doth : things thus represented, the heart cannot swell nor sowre it selfe with its own thoughts : love renders every person and every thing fragrant, the veriest dunghill fragrant ; when every thing smells sweet to the soule ; the soule keeps it selfe sweet : *Love thinks no evil* ; thinking evil, makes evil passion ; as the soule is possessed of things, so it workes within it selfe ; as the heart workes within it selfe, so it makes passion still, good or bad.

I have shewed you what patience is, and of what honourable house it comes ; I wil now make some use of all : I have (as you see) opened unto you a grace of graces, and in a time of times : a time wherein it was never more needed since we knew time : Christ is taking away our deer Earthly enjoyments, servant from Master, childe from Parents, Husband from wife, soul from body ; he is setting every relation a bleeding, one in the bosom of another : this calls loud for patience.

God seems to be dealing with *England* as with *Job*, yea with every good man in *England* as with *Job*, he seems to be as one resolved to try us all to the quick, in Country, and City ; to bring us to a morsell of Bread ; to strip us of all (which God knows *England* hath abused) and to set us upon a dunghill, licking our wounds : to take away all, and then to set us in the want of all, to complaine for pittie to them that will shew none, but poure Vinegar into our wounds, when we cry for mercy. Ah Christians ! Will not such a condition call for patience ? All in action now calls for nothing but patience ; all in view now calls for nothing but patience : What a double miserable man is that, which lives in *England* now without patience!

5.

Use.

patience! And yet Lord how much do I see it wanting every where!

I see an evill springing up in these evill Times, which will spoile us all, if God prevent it not, and that is impatiencē: activity degenerates into impatience; forward men can bear no check from providence, the most forward men, are become the most froward men: we set our mercies a day (which is more then we can answer) and because God doth not observe our limitation, we flee out in heart and tongue fearfully. I I am weary of this City to hear the murmuring and impatience that is in it. The Country looks upon the City, the City looks upon the Parliament, the Parliament looks one upon another; Commons upon Lords, Lords upon Commons, all upon the King, and all looke short of the King of Kings; this God saw right well, the fruit of it is upon us; we have lost much mercy this way, and now are at murmuring hard that wee may lose all, relieving presence in the Wildernesse, and *Canaan* too. Will murmuring and impatience ever bring us into that *Canaan* we hope for? Christians you fear the King, you fear the Cavaliers, you fear Commanders, you fear the Parliament; I tell you my heart, I am more afraid of you, of your unbelieve, of your impatience, that this will prove a City spoiling, a Kingdome spoiling, a Kingdom spoiling evill above all.

3. I will give you some principles of patience, respecting our state and condition, as things now stand and go with us, which is the best service (I think) I can do you. The first principle is this, *God takes time to administer to publike bodies.* England hath been a long time polluting her selfe, and this not with a low, but with a very high hand, God is going gently to repeat over all, and will you not give him time? Tis but Justice to allow much time to one that is to repeat much. What hath been the course of the publike, for this twenty yeares together, you have forgotten: what hath been your course for twenty, forty, fifty yeares, for these hundred yeares, since we and our fathers have enjoyed the Gospel, you have forgotten: how cold, how formalizing; how carelesse in your Families, how excessive and abusive of the creature; how bowel-lesse and mercilesse; who can reckon up how you have ordered your time and talents?

God

God can', but he must have time: will you trust much worke upon God, and not give him time to go through with it? God takes time to administer Justice: hee was forty yeares telling *Israel* how they grieved him by their murmuring: you would think much if he should be so long a telling *England* of her present murmuring. So afterwards he took eight yeares, and then eighteen yeares, and then twenty yeares, to tell *Israel* what they did under their Judges; and then seventy yeares to tell *Israel* what they did under their Kings; not any publike body that I know of in the Scripture, but when God hath come to administer Justice to it, he hath taken some yeares to do it. Great houses that have roomes in them, and these very foule, cannot be swept presently.

Secondly, as God takes time to administer Justice to publike bodies, so he takes time to administer mercy to publike Bodies. The Tabernacle was long a raising; the first Temple which was to exceed that, longer; the second Temple which was to exceed that, much longer; the third, which is to exceed all, longest of all. The Tent, or Tabernacle, which was but small (I judge) was a year a making: the first Temple, seven yeares: the second Temple forty and six yeares. If this had any typical signification (as I believe it had) it might well point at this, That a publike house for Christ, under the Gospell, would be long a raising; I mean, A Worship suitable to Gods Will, born up by publike authority. According to what way God wil dispence himselfe, 'tis justice and duty to wait for him: I finde not one hint in Scripture, of sudden raising this last house. You shew your selves ignorant men, you erre, not knowing the Scriptures, which are impatient because travelling *England* is not delivered in an houre, in a yeare. We have scarce travelled so long yet, as the Tabernacle was a building; sure I am, not so long as the first Temple was a building; there is no ground therefore of impatience, who have more noble things in hand. The Sun rises more and more; and so must up to the perfect day; this is the order that Christ will proceed in, to bring full mercy into the World: wil you be impatient that the Sun rises no faster? that he is not at the Meridian as soon as the day dawns?

2.

A second Principle is this; *God doth sit for favours, and then gives them*: he doth hew stones for this last Temple. We are a Generation low in spirit, and yet impatient that we have not high things. Do you give children and fooles what they desire? do you not instruct and discipline, and then give? yea and then too, what in your wisdom you know good? We are utterly below high things, afraid of full mercies: is it not the fear of some, That the Puritan faction (as they call them) will be too strong? the discipline of the Gospel too strict? our spirits are base to God, and yet we wonder that noble things are not given unto us. Do not men play with their light? prefer policy to truth? Judge that Christ may weare a party coloured coat, mans wisdom mixt with Gods? our own inventions and truth weaved together? Tell me the best of you all, which are so impatient for reformation, which amongst you all doth deall so fairly with your light, and so simply with your conscience, as to render your selves capable of so great a good, as you seeme to rangle for? Let things goe how they wil, you can still shuffle along; is not a shuffling condition fit for a shuffling spirit? God walkes to you as you walke to him, and yet you are impatient: he cuts you out a condition with his Sword, suitable to your hearts; he sees what consciences you have, that you stick at nothing, why should he remove what you can swallow? Why should you thinke much to live upon Husks if you can eat Husks? when I looke upon that cold, neutrall, indifferent-spirit, that is in English Christians generally; I wonder to heare any complain, that their best mercies are so long a coming. You impatiently talk of the Parliament, of the Army, of this and that, one is this and another is that, and therefore your misery lives, your mercies linger, and you die: I tell you, 'tis *Englands* neutrality, that hath brought her to this state, that keeps her in this state, that wil spend her, and end her with bleeding, if any thing doe.

3.

A third principle is this, *Inferiour agents are all over-ruled; Judas and his bloody crew, move by a supream Councell, they could not else have done to Christ what they did, and so Christ told them, Providence orders all agents and actions, to her*

own end ; not to such an end, proposed by such a man : if love be in the brest of the first agent, 'tis no matter how all other agents act, you are to conclude they act well still, though you cannot see it : no heart could be impatient, or wrangle, if this principle were but well swallowed. Actions and agents may move very strangely in our view, and yet very orderly to the greatest good, as their supernaturall end. I would ask any impatient soule but this, What is in the brest of God respecting our cause ? love, or not love ? if you judge love to be in God to our cause, believe that all agents and actions are ordered by it, and wil bring forth in Gods time, a blessed end.

A fourth principle is this, *The employment of War is a new thing to England* : a councill of War and a councill of State, are two things : Experience, makes expertnesse ; 'tis weaknesse to fall out with young beginners, because not expert : every one doth not know how to stick a Hog to the heart at one thrust, such must have the liberty to thrust againe, and 'tis well if they kill him at last. Would you have men old Souldiers, which never saw the field before ? let any Chronicle produce braver courage and carriage by young beginners, then ours have hitherto shewn, both at *Keynton* and *Brainford*. Passion makes us look over, what God doth by us and for us.

A fifth principle is this, *Gods providence makes no mans improvidence*. God we see is by so much the more watchfull, that we are unskilfull ; Have we cause then to be impatient ? did not Gods providence make up our improvidence at *Brainford* ? Could so many else have beene kept, from comming to the gates of your City, by so few ? and so unarmed ? our men wanted powder and shot, and our God shot for them, and for us, for else certainly wee had had their Cannon thundering about our Eares, for a Sabbath Peale. Many advantages we have given them, but they are curst to the adversary, they do not thrive with them ; they labour in the very fire, and bait themselves upon the top of their best advantages. When God is al-sufficient, in such a redundant sence as this, to supply over-sight, by his watchfull eye, what soule dares to murmur ?

A sixth principle is this, *Impatience against called Instruments to any work, is impatience against God, and he will take it so* : Who is

Moses ? And who is *Aaron* ? that you murmur against them ? Who is the Parliament, that you are impatient against it ? are they not a called body by God ? Are they not wise men, holy men, true-hearted, tender-hearted, and wish you as well as themselves, as well as you can with your selves ! Do they not use the best ability they have to do us service ? Shall we requite them for all cost and pains, with murmuring against them ? God will take this to heart, and charge you with murmuring against him.

7.

Hab. 2. 13.

Finally, God will so carry the great works of these last Times, that all men shall acknowledge him, and not any man, which should make us patient that we can see man no more: that we can see man no more in our great works, a Finger of God is in it, that he may be seen and admired, as the Authour of all. The Prophet speaking (and certainly of this time) how this Generation should come down, saith, *Behold it is not of the Lord of Hosts that the people labour in the very Fire, &c. For the earth (saith he) shall be filled with the knowledge of the glory of the Lord, &c.* Not with the knowledge of the glory of any man. Men can do no more then they can ; men shall do no more then they do, that you make not Gods of them : That you have no advantage to make a man a God, are you impatient ? That God will not use whom you wil, and how you wil, therefore are you impatient ? That God is not so wise as you, that he loves not himself, so well as you love him, therefore are you impatient ?

To conclude all, Let me ask you all one question more: Wherein hath God given you cause to be impatient, from the first of our troubles ill now ? For which of his good deeds do you stone him ? (for truly impatience is no other but a stoning of Christ;) For his good deeds at *Hull* ? For his good deeds at *Portsmouth* ? For his good deeds at *Keynton* ? What hath Christ done from the beginning of this Parliament to this day, to cast discouragement upon any soule ? To cast any heart into a passion ? Let his dealings bespeak you patient. I say no more.

The Ninth S E R M O N.

C O L. I. II.

———Unto [*all Patience, &c.*

CONCERNING Patience, according to its formality, you have heard : concerning Patience now according to its graduality, I am to speak, according as the term here in my Text leads me, ———all *Patience, &c.* Patience is a quality, and qualities admit of intention and remission ; a man may have lesse or more, much or *all patience*, as the expression here is. As there is little faith and great faith, so there is little Patience and great Patience ; *Could yee not watch with mee one houre ?* that was little patience : *What if I will that bee tarry till I come?* this is great Patience, *all Patience*, as the term here is.

All Patience notes a totality, under a fourefold reference : it notes a totality in reference to subject, quality, condition, and time. *All patience* notes *totum subiecti*, the man all patient : that is, patient in Tongue and in Heart. 'Tis very usuall and very naturall to broken men to make false Coyn, to put silver and gold without, when the piece is brasse within, and not a quarter so much worth as it goes for. Many a piece is pure metall to looke upon, and yet take away the guild, and but base metall within : So many a man hath a painted patience, an outside patience, a Lip-patience, as there is a Lip-love ; very patient to talke with, and to looke upon ; very coole in the lips, but burning within. There is a white powder, a wild-fire so ordered, as to make no great report ; so there is a pale impatience, that looks white in the face, but red, and bloody within ; it makes little report in the Tongue, but yet is deadly wild-fire. Man is a creature of art, he can carry fire in his bosome, and keepe it from flaming forth ; hee can hide coles under embers, and seem as if there were no fire ; he can make words as smooth as Oyle, when Warre and Hell are in the heart : he can forgive and not forget ; scorch and burne himselfe inwardly, and say

no—

nothing; hurt no body, but kill himselſe : this is fretting; 'tis not patience, 'tis impatience within doore, or behinde doore; 'tis discontented thoughts pent up; heart paſſion ſtifled, which is deadly impatience, which all patience, and no leſſe then this thorow ly takes away.

All patience, is man all in good temper, *Vitall ſpirits and pulſe* beating well, as well as lips and countenance looking well. *All patience*, 'tis all powers and parts, within and without, moving divinely and ſweetly, when all in a diſtreſſed ſtate: 'tis every faculty and organ in tune to move towards God, when ſcarce any at eaſe to move towards man: 'tis a man begging forgivenesse in a ſtorme of ſtones, for them that unjuſtly throw them.

2. As this expreſſion notes *totum ſubjecti*, ſo it notes *totum ipſum qualitatis*, a totality of the very quality, of the very grace of patience. *All patience*, that is patience that is all patience: patience, without mixture of paſſion: pure patience; patience that is thorowout, what 'tis called; as farre from all mixture, as 'tis poſſible for fleſh and blood to be: patience ſo farre from all impatience, that man ſees none, God takes notice of none; patience ſo far from impatience, as to grieve no humane ſpirit nor Divine.

Mans vertues are mixt, yea his very graces are mixt; in ſome more mixt then in others; in ſome ſo much mixt, that grace is in a manner buried, and of no głoſſe to denominate the man, nor of no ſtrength to make the man uſeſſull. Mixture makes corruption, the more mixture the more corruption; 'tis hard to call ſome men gracious, or to ſay what they are fit for, paſſion is ſo ſtrong, and patience ſo weake and low: ſuch a man is a torment to himſelfe, and all neere him. A Chriſtian hath his głoſſe, and his uſe, as eminent in patience; this the Apoſtle eyed in this expreſſion, therefore (I thinke) this may be his meaning, *All patience*, is patience all pure: the ſpirit of an Angel; free from all perturbation, above all ſcandall, very amiable and very uſeſſull, fit for all ſervice that God and his Goſpel can call to.

3. *All patience* notes a totality, as in reference to quality, ſo in reference to codition, *totum periodi*, a heart ſo principled,

so *compas sui*, master of himselfe: that no evill can make evill; not the greatest evill, the least impression of evill. Evill is *nomen magnitudinis & nomen multitudinis*, it speaks one, and it speaks many: it speaks a great one, and it speaks a great many: now all patience is such a height as holds its owne fully, under all tryalls, under all the waves of God, without sinking, or shrinking: under evils mustered by God, weapon'd, marshal'd, brought on by God; set on, kept on, by God, made do execution by God, further then man, any man, can do; made to pierce the sides, and to pierce the heart—*The arrowes of the Almighty are within mee*, saith Iob, *their poison drinks up my spirit, the terrors of God do set themselves in aray against mee*, Job 6. A body so shot, a soule so shot, to come off so bravely as Iob doth there—*Let him not spare, for I have not concealed the words of the holy One*. Let man wound, God wound, God and man do what they will to soule and body, and not spare; yet God that wounds will I obey to the death; this is *All patience*: that is, patience that holds its own in all conditions.

All patience, 'tis patience breathing her selfe forth, in the Teeth of a Dog, and fetters on: *Shimei* may bark. Standers by kisse; to make barking againe; and yet all patience divinely turns of all, beholding God in a dead Dog, a righteous God, in an unrighteous man. *All patience*, tis a heart able to suppress all insurrection, from the naked consideration of God and sinne; a heart that can quiet it selfe from the very rod; gather patience from the very Twigs that whip and smart. *All patience*, 'tis a heart which from the shaper and shaping of affliction, can shape it selfe shoulders to bear it well: 'tis a heart so principled, as able to fetch out of every eater, meat: out of a tearing Lion, honey; out of every bitter, sweet: something in, or about every evill, to keepe it selfe good, and make it selfe better. *All patience*, 'tis a spirit growne to an Angelical height, able to carry himselfe sweetly to a Dog, to a Devill, to the worst creature offending, with no worse passion then this, *The Lord rebuke thee*.

All patience, notes a totality in reference to time, *totum temporis*. *All Patience*, is patience in grain; such as will hold its colour, yea, its very glasse, as long as the cloth lasts: it notes
such.

such a patience as dies not, till the man die ; such a patience as keeps the soule in all stormes, and till all stormes be over ; that keeps the soule quiet, till the very weather be quiet, or till the soule hath quietly expired it selfe, into the bosome of eternall rest, above all disquiet. *All patience*, 'tis holding fast till Christ come ; 'tis a waiting all our dayes, for better dayes in another World, — *till our change come : for living againe*, where barely to live ; is Heaven ; where being, and well-being are not distinguished. *All patience*, 'tis a house upon a Rock ; a house so built, a spirit so principled, so sinewed, so nerved and joyned, that nothing can pull downe but death : it notes a soule so much out of its selfe, and so much in Christ, in his armes, and under his dominion, that it lies under a kinde of impossibility to be stirred : as Mount *Sion*, that not only is not, but *cannot be moved*, the house may moulder, and that may downe ; otherwise *All patience* is such an In-mate, such an inward soule-lasting thing, that it will never out : *All patience* was never knowne to leave any house, till it fell downe : *All patience*, and the last breath, go away together ; *Father into thy hands I commit my spirit*, these are the last words of *All patience*.

Luke 23.46.

The result of all is this ; *All patience*, 'tis all advantages taken away, all provocations encompassing, and yet the soule abiding holy in behaviour and carriage, in thought, word, and deed unto death : 'tis God against man, the devill against man, wife, friends, fire, windes ; all creatures below man, armed and set against man, and yet man patient : 'tis man buffeted, scratcht with Thornes ; nayled, spear'd, spit on, hell inflicted on Earth, and yet holy and without sinne, and so continuing till hell be turned into Heaven, the soule out of the body, both into eternall rest. *All patience* the Apostle expresseth in few words ; tis patience having made her full fortifications, *her perfect worke*, as he calls it ; 'tis every faculty in combination to bear what is or can be ; 'tis the *Militia* settled in the soule, by act, by consent of the three States, Understanding, Will, and Affection : 'tis all soule-powers united, to beare and endure all that can befall man. *All patience*, 'tis a strong spirit, as the expression is used of *John Baptist*, and of Christ, and of none else : a spirit fortified with cleernesse of light, strength of faith, fulnesse

fulnesse of resolution, and made Musket prooffe, Cannon prooffe, impregnable, against which *the gates of Hell cannot prevaile.*

All patience, 'tis patience all in armour; tis a stubborne heart subdued, and risen againe to divine resolution, and now as divine-hardy, as before foole-hardy: tis a spirit that will know no evill after the flesh; no evill as 'tis fleshly miserable, but as 'tis soule tinnfull. *All patience*, 'tis *enduring hardship as a Souldier, as a good Souldier, as a good Souldier of Christ*, as the Apostle saith: not onely suffering for truth, but sleighting suffering, as you know Souldiers do; they make nothing of hunger, nor cold; of blows, of wounds, no, nothing of death: 'tis a notable expression, this of *All patience*, to wit, *enduring of hardship as a good Souldier. All patience*, 'tis a spirit that can endure all hardship, with ease; perills at Sea, perills at Land, perills amongst false brethren, perills amongst professed enemies; any misery, any death; burning, tearing, cutting, sawing asunder, and scorne base deliverance: this is *all patience*; patience, all over patience; patience, thorowout patience, so living, so dying.

I have authority by this point to command you all to weigh your patience, and to tell me to a grain how much you have: Christians, how much patience have you? Have you little, or have you much? have you all? I speake to you all. The Heavens, you see, are growing all black over you; the earth all bloody under you; all miseries are marching towards you, Famine, Plague, Sword, white horse, black horse, pale horse, neither true white nor black; all sorts of men amongst us on horse-back, and going about deadly worke: have you *All patience* to entertaine them all? who ever come? and what misery forever they bring? Do ye not expect a very miserable time? Yes? and I expect a very sinnefull time, there is so little patience.

A little suffering, I see, will make you sinne much: Ah Lord! what wil great sufferings then do? seven years bleeding, ten years bleeding, twenty years bleeding, as *Germany* hath had? you murmur now a little is gone, surely, you wil blaspheme when all is gone; curse King, Parliament, and God too. Lord,

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Use.

what shall we do? we shall have a Kingdome advanced to Heaven, cast down to hell: a Kingdome full of devils, full of evill spirits quickly, if these evill times continue. Men can beare nothing, and God now calls to bearing much: Men cannot tell how to abate a little of wanted contents, and God is going to strip of all; men cannot exercise patience a little, and God is calling for the exercise of all: I dread to think what this pre-fages. We shall see poverty, and hear cursing; see bleeding, and heare blaspheming, and both in one house, yea both in one person. We shall see bodies wounded, and soules breathing themselves thorow these wounds, in the face of God and man, because in a helpelesse estate.

This grieves me, no man layes to heart what God already suffers in these evill dayes, from impatient spirits. I have heard some, as I have gone along the streets, break forth most bitterly against the most religious of the Kingdome, as the cause of all our misery: laying blood at innocent mens doors: great ones do thus against conscience, poore ones do thus out of ignorance, as rich mens eccho, being their Creatures, made through feare, or hope, or both: all sides I am sure breath not forth all, but little, very little patience. Ah! ye of little patience, what do ye meane? to make a miserable condition remediable? a state miserable, damnable? wil you sinne in poverty, that wealth may never returne? wil you sinne in War, that you may never have Peace? wil you sinne in blood, and death, that hell may follow? Because men have killed your Trades, your states, your bodies, shall the devill have your soules? Is there any evill in the City, or Country, which God hath not done? God takes away much to save the maine: and you make the losse of much, the losse of all; the losse of your souls, through impatience.

A rod should humble you, and your skin swels with stripes. Gods hand on your back, should make your hand on your mouth, and you curse; you curse, and God curses, surely you will be cursed: you swear and stare because you have lost your peace; your temporall respect, and God swears you shall neither have temporall nor eternall rest. Ah Lord! what hath this soule done? murmured and sworn himselfe out of all for ever?

Ye men of no patience, have ye no light? no conscience? no soule? Do ye sin against no light? no soule? no God? Are ye heathens? are ye worse?

I wil tell you the evils of impatience, that you may dread it, and every degree of it, and make them, as I name them, motives to endeavour after all patience (*i.*) a heart freed from all impatience.

The first evil is this; so far as the soule is impatient, so far 'tis set at a distance from God. Impatience grieves; God grieved, with-draws. So far as *Saul* rages, so far is the Spirit of God gone. So far as the soule is shut out from God, 'tis shut out from all. A Bedlam is put alone, and there chained and whipt; he is fit for no company, but forlorn spirits like himselfe; a legion of these possesse every impatient soule. No soule hath lesse fellowship with God, then the passionate. God cannot dwell in fire, nor work in fire, any otherwise then to torment the tormented. Froward children are froward upon, and kept at a great distance, till their hearts come down. A soule that hath little of God, hath much of the devil; if you would see the devil face to face, look a passionate man in the face; you shall see the devils eyes, his brows, his Tongue, his mouth, all as black, as horrid, as fiery as hell.

1.

A second evil of impatience is this; Impatience maims parts, gifts, graces, and makes a man otherwise able, feeble and uselesse. *The counsells of the froward are carried headlong*, saith the Holy Ghost: if their counsells, how much more then those things they do without counsell? and thus most an end do passionate men do, all they do: passion puts out a mans eyes, cuts off a mans armes; it thrusts a man in haste still, to the wrong doore, to the wrong end of his businesse. Passion cannot observe *modus* nor *media agendi*, 'twil up to the top of the house presently, before there be any staires made; 'twil run and leave tools behinde; yea, 'twil run and leave God behinde, and so buries her honour still in an untimely birth. A passionate man hath *Rubens* judgement written in his forehead, ——— *Never to excell.*

2.

Thirdly, impatience is the mother of all evil: 'tis a sin-teeming temper: it brings forth children to old age, and then most

3.

of all ; passion in old age brings forth by Troops Impatience, 'tis a spirit set on fire of hel, prepared and ready to every hellish worke ; to swear, to curse, to kill, to speak evil, to do evil : 'tis a short possession ; a man mad for so many houres, that wil not stick at any thing that the devil and depraved nature bid him do : he wil flee in the face of servants, children, wife, magistrate, God, any one : 'tis a Snake, whose Tongue is his sting ; his Teeth poyson ; he takes in, casts up venome by mouthfulls : his heart brings forth sinnes by Troops ; he speaks as many sins as words ; he burns all black with too much heat : he over-heats words, works, the wheels light afire still in carriage, especially when loaded with any heft, and burn cart and carriage both. Passion, 'tis the devils Glasfe-house, black fire work-men are at it in this soule day and night : 'tis the devils sin-mould, to make many sins quickly ; many great sins on a sudden.

4.
* *Appetitui*
apia.
Presentibus
summa maiora.

Impatience puts a price onely upon *presentia*, * carnall present things ; a messe of pottage at present, better then Birth-right, although Christ and Heaven be wrapt up in it. Tell an impatient man of things to come, Heaven and glory, and the like, he cannot stay so long ; Heaven a great way off, is no Heaven to him ; he must have a bird in the hand, a Heaven here, or else Heaven and earth shall ring of him ; he must have what he wil, and when he wil, or he wil make the house too hot for all that are in it. This renders an impatient person utterly incapable of the greatest blessings, because these are longest a coming, and he cannot wait. Let's have a golden Calf ; as for this *Moses*, we know not what's become of him, nor when he wil come : a golden glittering Calf at present, better then to stay for *Moses*, though he brought the beams of God, the glory of Heaven shining in his face. *Let's eat and drinke, for to morrow we die.* Impatience must have a Heaven at present, a belly Heaven : as for a soule heaven, a heaven promise, 'tis a dead thing. This renders an impatient man utterly below motive ; our greatest Gospel-motives are fetcht from great things to come, in another world ; and the greatest things are nothing, at such a distance, to this man ; he cannot wait so long for a Heaven, though he lose his soule.

Magna distantia
nulla.

5.

There is no divine contemplation in an impatient heart ;
which

which is that that makes Heaven here ; So that an impatient heart loses his heaven hereafter, and here too. Impatience, 'tis a soule still in a hurry ; never at home, never at leisure to go to Heaven, from years end to yeares end : 'tis a *Salamander*, still in fire, still in hell, ever in contention and disquiet, which is the unfittest frame to divine things that can be. Passion degenerates into malice, and then the man becomes *Meditabundus*, full of thoughts, but more diabolically then before, and further from Heaven : his thoughts now travell when he is on his bed, compassing the earth to and fro like the devil, but ascend not to heaven, no, not one of them. All thoughts are kept in a huddle in a passionate soule, one crowding and clambering on the back of another ; one still jostling against another ; no leisure for the soule to withdraw to God : divine guidance is gone, and the soule hath no command of it selfe heaven-ward : the string of the Watch is broke, and the wheels run down till they break too ; no winding up can be made. Passion cannot pray, cannot hear, cannot reade, least of all can it meditate, which is the life of all. What can a passionate man do, which is appointed by God as a *Medium*, to carry the soule to Heaven ?

Finally, a passionate man is fit for no condition ; not fit to be rich, for this wil make him a tyrant, a devil with hornes : Not fit to be poore, this wil make him mad, a Bedlam tied up. A passionate man is neither fit to worke nor play, to be sick nor well, be at home, nor to be abroad, to live nor die : no body pleases him, nor he pleases no body ; 'tis an *Esau*, a rough man, his hand is against every man, and every mans hand is against him : 'tis a Bile that rages when one goes, and when one sits, lying down, rising up, at bed and at board ; not fit for heaven, most fit for hell ; and yet there is no need of him, for there be devils enough already, and fire-bands enough to employ them. Let God do what he wil, an impatient man is never contented. Let *Ionah* have no blowes, and he is impatient ; let him be scorcht without, and he burns within. An impatient man ever wants something, and yet never can tell well what wil please him : he stands much upon his wil, 'tis dearer then his soule, 'tis dearer then God, and yet it varies as oft as temptation presents, and the man knowes not well what he would have : Ah Lord ! what

a plague? what a changeling? what a soule bewitcht is this? *All patience* wil cure all these evils thorowly, and lesse will not thorowly do it; judge ye therefore now, what need ye have to labour for patience in the hight — *All patience*.

1. A man climbs up to heights in grace, by hanging much about God; Rivers of Teares wil quench wilde-fire; all fire, finders, coals, flames, and make *All patience*, every thought patient. Prayer, 'tis a warmer and 'tis a cooler of the heart: 'tis a warmer of the heart when too coole, and a cooler of the heart when too hot. Much patience springs out of much prayer. 'Tis said of *Simeon* that he was *devout*, waiting for the consolation of *Israel*: *devout*, that is, full of prayers; the more praying the more waiting; the more in Prayer, the more in patience. Prayer is fetching breath when the soule begins to be out of breath, and to faint: 'tis a fetching out heat with heat, fire with fire, bad fire with good. Strong cries wil keepe the heart patient under strong trials: whilst a praying *Jonas*, a patient *Ionas*; he first fetch't patience out of the belly of Prayer, and then prayer fetch't him out of the belly of the Whale.

2. Prayer must be ordered for strength, and for season, for importunity, and opportunity; a man must be throwing water betimes, that would not have all in an unquenchable blaze. Christians feele their hearts begin to burn, and make not haste to God; they go not quickly with their censer, when this plague is begun, and then is the devill too hard, and they complaine as overcome. Reliefe is reliefe, when brought in season. After-Prayers take off guilt, but do not prevent guilt, which makes but a bleeding condition at best; Lazy soules have all burn'd down about their ears, ere they stir.

Passion is wilde-fire, such tempers must observe their weaknesse, and take heede how they come neer fire. You set Powder above in high rooms out of the way, 'tis so apt to take, and fire. Set yourselves amongst the most heavenly soules, in high up-rooms, with those which have the highest and sweetest Communion with God. With the froward, a man learns frowardnesse; with the meeke, meeknesse: if you venture to come where striking of fire is, you will be the first that take fire. A man excels as he takes advantages. All things that may most subdue will,

will, and advance love, will heithen patience, — *Charity suffereth long*; long-suffering is our next work.

The Tenth S E R M O N.

C O L. I. II.

— *Long suffering*] with joyfulness.

OF patience intrinsically, according to its formality, I have spoken at large: of patience now extrinsically, as an habit puts forth it selfe to act, as shoulders set themselves to bear; and to bear long; I am led by my Text to speake — *long suffering*, &c. Gospel sufferings are sometimes of great duration: Christians are called to suffer, and suffer long — *long suffering*.

Doct.

The Apostle speaks of Patience according to its dimensions — *all Patience*, &c. In reference to suffering, as considering it according to its dimensions — *long*: he speakes of grace in proportion to use; *All patience* is but little enough to make *long-suffering*, all patience is but little enough to manage such a profession, which all along is liable to persecution, to suffering, as long as being in this world.

Things here below have more then their naked being; they have their being and their dimensions; so big, so broad, so long: so have afflictions, more then their naked esse in a Christian, more then barely to denominate him an afflicted man; they have their dimensions, their bignesse and length, to denominate suffering so great, so long — *long suffering*, sufferings for truth are sometimes long lived. *If any man will be my disciple* (saith Christ) *let him take up his crosse* [daily, Luke 9.23. A daily crosse, daily bleeding makes long-suffering. Like to this is that expression of David, *My soule hath long dwelt with him that hateth peace*, speaking of Doeg. A Christian incident to sufferings by Doegs and devils long.

I.

A Christian condition is envied: 'envy is a long lived thing, *invidia est vitiosa* 'twill live as long as there is any marrow in the bones; 'twill *impervenire*, hunt

hunt a *David* long; through *Ziph*, *En-gedi*, Many Wildernesſes, though never ſo long: 'twil finde a dart to throw at a *David*, till it hath killed him, or ſtab'd it ſelfe. Envy fights deſperately, and unweariedly, 'twill never give over as long as there is breath; 'twill eat no bread till it hath done its worke, killed a *Paul*, or ſtarved it ſelfe. Envy is all ſpirit, all evil ſpirits in one, tis a ſpirit of the right breed for the devill: 'twil fight, and fight till death: 'twill worke to the utmoſt *vires*, as long as nerves and ſinewes binde bones together: 'tis everlaſting burning, which nothing will quench but its own blood: Saints have had the triall on't long — *Long-ſuffering*.

2.
Triſtitia letis.

Gen. 37. 33.

A Chriſtians condition is qualified: he hath ſweet things and bitter in every diſh, down along to the lower end of his Table: all along his life he ſhall know that he is not at home. He hath enough ſometimes to ſay, 'Tis good being here; but never enough to ſay, 'Tis beſt being here. His rapture hath a rupture, a ſad breaking off: his glory a ſhadow: his ſtatue a curtaine drawne before it: his heavenly viſion is let down and drawne up, his Sun ſhines and claps in, ſutable to this cloudy and impure region, thus it doth throughout the day. Few and evil, many and evil, all evil doth good *Iacob* call his dayes, ſo were all his ſweets imbitter'd and qualified by God. If one mercy be come, another muſt be gone: if corne be come, *Benjamin* muſt be gone; ſomething for life is come, and he that had the fathers ſoule muſt be gone. If ſome children come home well, ſome evil is befallen the reſt — *Joſeph is without doubt rent in peeces*. So 'twas with the bleſſed ſeed afterward, which inherited the promiſe: Milke and Honey, and pricks in the ſides whilst eating on't; and ſo it muſt be all along, as long as in *Canaan*; the beſt people, long ſufferers in the beſt place that earth wil afford.

3.

A Chriſtians condition is improved, Chriſtians are Gods Vineyard; into this Vineyard God ſends Labourers to worke hard, and to worke ſo long; to the ſixth, ninth, and laſt hour, to make much fruit. Afflictions are Gods day-labourers; they worke and worke thorowout mans day, to plow and breake up his fallow heart; to grub up roots, bitter roots, and to prepare the way of the Lord, for good fruit. As God hath day-labourers to belabour the ear, the heart, the inward man, and theſe kept

at worke till the ninth and last houre of mans life ; so he hath day-labourers to belabour the back, the belly, the out-ward man, and these kept at work as long as the other, as long as man lives, the one to prepare the way for the other ; one to plow and breake up, and the other to sow. The heart of man, hath an unexpressible hardnesse, the hardnesse of an *Adamant* ; many blows will not break this stone : it must be soakt in Tears, and in blood long.

Afflictions are bitters to wean from sweets that are not necessary. There is but one necessary, the soule makes many, 'tis whipt, and whipt long ere 'twill leave this. Some children are not easie to wean ; bitters must be laid upon the breast, and lie long where, ere the dug be cast off : 'twas long ere *David* could say, *Lord my heart is not haughty, surely I have beseeved and quieted my selfe as a child that is wean'd of his mother.* To moderate in lawfull things.

Afflictions are to take away sin : *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin, &c. Isai. 27. 9.* If afflictions and sufferings were only to torture sinne, this might quickly be done ; but they are to take away sin, this is long work. The fornace is to purifie ; it must be heat, and heat long, to melt and segregate, to discover, disperse, and take away dross. Afflictions are to worke truth in the inward parts, 'tis long ere man be good at heart : they are to heighten integrity, 'tis longer ere the heart become so upright, as to be a heart after Gods own heart : 'tis long ere a foule stomach will be made vomit up all ; 'tis longer ere man will be brought to observe all Gods Will, this makes great plagues, and of long continuance. If thou wilt not observe to do all the words of this Law, that are written in this Book, that thou maist fear this glorious and fearfull Name, **THE LORD THY GOD**, Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, even great plagues, and of long continuance [*and sore sicknesses, and of long continuance, Deut. 28. 58. 59.*]. To take away unlawfull things.

God puts weight, great weight upon truth, to make it enter, and make thorow impression : truth is managed with great art, truth to put back every spring, and to make the bolt go forth as far as it should, and as fast and facile as it should. *Let these sayings sink down into your ears ; for the Son of man shall be delivered into the hands* To serve in

hands of men, Luke 9.44. Christ made a weight of himselfe, and ties this to his words, to make them sink down into mens hearts: he makes a weight now of us, speakes, and then strikes, strikes and strikes often and long, and then says secretly to the soule, Let these and these words now *sinke downe into their ears*. Christ is faine to bore way for truth, to bore a long hole, from the ear to the heart, and this many times is a long while a doing, six years, ten yeares, twenty years.

A Christians condition is conform'd: 'tis made to speak Christ within and without; in spirit, in flesh; the Book is written within and without; in our souls, in our bodies we are made to bear the marks of the Lord Jesus; marks broad and long, just like his in every circumstance. The plowers made — *long furrows* on his back, as long as his life: he *was acquainted with griefe*: griefe and he were long acquaintance, his whole voyage about this lower world was in storms. *A man of sorrows*: his life made up of Sighs, Groans, Tears, Words, Blood; thus breath'd, thus expir'd; a mourning life, a bleeding death. The servant is as his Lord; sufferers both, as long as lives in this World: the Apostle apprehended these Christians would finde it so, therefore so prayed: *Strengthened with all might, according to his glorious power, unto all patience [and long suffering with joyfulness]*.

Use I have given you a survey of the way to Heaven, expect dirty lanes and very long. The way is narrow, 'tis so all along; scratching and tearing thorns and briers on both side, touching one another, that 'tis hard to make one step skin-whole. Can yee bear these sayings? Can yee bear such doings? Can yee bear till your backs ake? Can yee bear till your backs break? Can yee bear till you sink and die under your burden? Can yee suffer long? As long as yee live? Can yee leave all and follow Christ? All your state, all your limbs, all your comforts, all your dayes? Can yee spend and end your dayes in misery, to be blessed in another world? you may think ye can do so and be deceived; Peter did so; I wil speak to this point a little.

There be three sorts of hearts which cannot suffer long: A naturall heart; An engaged heart; A carelesse heart. Can nothing, endure much? much, long? Can man bear much, which hath no shoulders? Can a profane heart, an hypocritical heart,

heart, or what else carnall heart you can name, bear much they know not for what ? suffer long, and taste not inwardly, for what ? A *Judas* wil kisse Christ and depart, and hang himsefse rather then be hang'd for Christ. Gold endures fire long, as long as you wil : cast a *Joseph*, an upright man, into Prison, and he wil lie there long, as long as the devill wil, till the Iron enter into his soule, Truth wil live and die with truth. I wil not wager a straw upon any man for his parts, let them be what they wil, in point of long-suffering : what is the man at heart ? that wil he be for continuance in hardship for truth. Naturall courage may do much in a desperate way ; but deliberate triall, long suffering tires this quie. Nature can go no further then she can. The old man cannot travell ; long pains and toile, wil make him petition for a *Quietus est*, for an accommodation, for any peace, so he may sit down quiet, and sleep in a whole skin.

An engaged heart cannot suffer long. A *Sampson* wil give up at last, and betray his own life, that is engaged in heart to please a wife, a friend, his own unmortified heart, any one before God. A heart that wil be drawn, was never, wil never be a long-sufferer : this is the worst temper of all for long worke ; this man hath his disadvantage within, Satan wil often visite him, to spare himsefse, and his heart wil finde so much discretion at last, as to hearken to him, and chuse sin rather then suffering, then suffering long. I never knew a man that could be made, but Satan could do it first or last. Either the glory of this world, or the terrour of this world, the casting down from a Pinnacle wil fetch about that man in whose heart Satan when he comes, findes *something*, some self-engagement. The heart, so far as engaged is selvisht ; so far as a man is selvisht, so far wil he admit of parley with the evill one ; the devil was never admitted to parley with man, but he carried it ; his parliament wil sway the selvisht man, to look to his skin and his life above his soule.

A carelesse spirit wil never suffer long. 'Tis some mans spirit to make little of much, at a distance ; such men usually sink under a little, when come upon them. Confident men never prove Long-suffering men : Justice makes such know that they are but bubbles, a little stir breakes them, a little heat dissolves them. They are never in that good Kings strait, — *We know not what*

so do, so long as troubles keep at any distance, if it be but at skin distance, till troubles come to touch the skin, and touch to the quick, and then they know not what to do indeed. 'Tis worse then Long-suffering to some men, to be told it, or to think of it; they drinke down all, and feast dead their feares, and (I fear) their soules. Do ye not see this? Is not *London* wanton and voluptuous still? What Table can yee come at, that speaks this, *London is like to suffer long*? Wil feasting fit for hungry and starving? Wil the killing of your soules fit you for the killing of your bodies? Ah Lord! Wil wicked wantons, beastly-belly-gods, drunken carelesse *Nabals*, prove Long-sufferers for truth? Wil persons that cannot now live without excessse, without too much, and too fine, do well when they shall want necessities, and want them long, longer then many others for much more abuse? Surely these wretches wil be doubly miserable when misery comes: they wil wish themselves any where, to be delivered from the fruit of their wayes. All the Armour of God should be look'd after with all diligence to make fit for Long-suffering, and carelesse soules look after none, and yet they dreame they shall suffer as long, and as well as the best, but they do but dream. They wil lose their soules in a dream; their carelesse-ness wil make their Long-suffering as long as eternity.

I have spoken to take off security, I wil also speak something to take off scandall, and so passe this point. Sufferings for truth fall out sometimes to be many and long, this is the point, and this is likely to be our condition: *Englands troubles* looke as if they would bee long, they have a long visage in my eye, two or three things make mee thinke our suffering will bee long.

I.

The first is this, *A spirit of confusion is poured out upon us*: 'tis very generall and very strong. 'Twas so when the Jewes came first out of *Babylon*; when they came to *Iernsalem* to set about the building of Gods house, then fell in a spirit of strong confusion amongst them: some were for the old house, some for the new; some cryed to think of the externall glory of the old house, others joyed to see the beginning of a more spirituall house; but this is very observable, the worst note was the lowdest: a man could not discern the noise of the shout of joy, for the beginnings

ginnings of the new house, the noise of weeping and crying of the people for the old, was so great: out of this spirit of confusion, sprung up Vipers and Serpents, such as took this advantage, and hindered that great work of the Lord many years, and made their suffering long, as you may see exactly in that story. This is our case at this day; there are many joy to see some beginnings of a more pure worship; some hopes of raising and finishing this, raiseth their hearts: but there be many more which cry and take on for the old house, for the pompe and glory of the Bishops, Garments, Pipes, carnall ordinances, which please carnall senses, and the cry of these is so loud, that the joy of Gods people cannot be heard; 'tis now as quite buried. Out of this confusion hath sprung up *Sanballats* and *Tobia's*, strong adversaries; so strong and so many, that they are likely to hinder Gods building much, and make our suffering long.

A second thing that gives our troubles a long visage in my eye, is this: *A jostling spirit of pride and forwardnesse against Authority*; against those which God hath wonderfully raised to deliver us, as wonderfully as ever he raised *Moses* to deliver *Israel* out of *Egypt*. *Ye take too much upon you*, said *Corah* and his company, *seeing all the Congregation is holy* (i.) holy enough already. This is the very spirit and Language of many great ones and small ones, at this very day, respecting the Parliament. They take too much upon them, things were well enough, as under the government of Bishops, and as in *Queene Elizabeths* time, *King Lame's* Time. Reformation in Church and State, according as our present condition, and the increase of light calls for, because this attempted, renders the Parliament as odious in the eyes of many, great, and small, as ever was *Moses* in the eye of *Corah* and his company, for discharging his conscience. This spirit became very spreading then, and so strong, that God was faine to make *Israels* misery long till he had cut off all that were unworthy of that which *Moses* and *Aaron* laboured to bring them to: so may this spirit make our sufferings long, so long, till God hath cut off all these proud jostling spirits, which are altogether unworthy of those great mercies, which our honest hearted Parliament, painfully labours to bring us to.

A third thing that makes our troubles have a long visage
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in my eye, is this, *That the one thing necessary to publike well-fare, is not preferred and prosecuted, as such a thing* : that is, according to its dignity, and our duty. The maine thing (I conceive) to our publike welfare, is to perfect our Reformation of Religion, to raise up and finish that building, the foundation whereof our Fathers bravely laid, in their own blood. *Israel* suffered much, and suffered long, a Consumption followed them, till it had brought them almost to nothing, because they grew slack about the main, and preferred their own houses, the seiling and finishing of them, before Gods House. At first when they came together to *Jersalem*, they were hot upon Gods house; but being diverted by troubles, they grew cold, and involved their spirits in their own affaires, which cost them dear, and brought them into a deep Consumption: I am afraid this is our case. Our Parilament at first comming together, seemed very hot about Church-affairs (though not so hot then as I could have wisht.) God had his Committee amongst many other of our own, I mean a Committee about scandalous Ministers, and matters wherein God is most immediately concerned: this Committee was of life and heat a time, and the dread and Majesty of that great Court hereby great: many troubles came in, and this Committee laid down, and other things relating to this stav'd off; by means of which, the Majesty of that honorable House is much weakned, because God much neglected. I am afraid this will bring us into a deepe Consumption, and make *Englands* sufferings long, because we make God suffer so long, all the Kingdome over, by blinde Worship, and blinde Ministers, who are now the activest Engines against us.

4.

A fourth thing which makes our troubles look with a long visage in my eye, is this, *God hath suffered our troubles to go beyond our Tiller*, as the Archers terme is, our bow is made too strong for us to bend; this makes long work to be ready. If an unruly child creep up under the lenity of Parents, to become an unruly boy, one in bodily strength, sutable to his spirit, before taken down, this speaks Long-suffering to such Parents: this is *Englands* case. Our wicked children are grown up under the wing & lenity of the Parliament, to virility, to mans estate, to externall strength sutable to their internall tefaper; this, I am afraid, speaks
long

Long-suffering to thee, O poor *England*. Justice doth not look as if she would lay down her rod presently, when she is gathering more and more twigs. A few malignants are become many; many without armes, many in armes: our Locusts go forth by Troops. Justice doth not use to make a rod of so many, and so great twigs, for a little work: strong twigs and rods are gathered to last for long work.

A fifth thing that makes *Englands* troubles look with a long visage in my eye, is this, *A heavy spirit seems to be fallen upon us.* — *Make their ears heavy* (saith God) *their ears*, that is, their hearts: I am affraid that plague is heavily fallen upon us. Heavy jades are shap'd to much beating; a little wil not make them go. Men come up to their light, like a Bear to the stake: how heavy hath our motion been, to blast the common Prayer-book by publike vote? How heavily brought on to judge it a grievance? How heavily brought on to clip the power of Bishops? How heavily brought on to vote them quite down, although such as had voted, and almost acted down God and all good in the Land? How much further hath any Parliament-men gone in matters of Gods Wordship, then driven? I keep honour in my brest towards them, who have done thorowout truely honourably. For the execution of thorow Justice, are they not now by the sword driven? and wil they go now? My heart bleeds to consider this, what a heavy spirit is upon us, in the prosecution of that worke which God hath thrust us upon. Our eyes are halfe open, as heavy headed mens eyes are, to see our advantages; and our hands in our bosome, like heavy sluggards, when we should take and prosecute advantages which God wonderfully gives us. A heavy spirit speaks heavy misery, suffering much, and suffering long: a heavy spirit makes heavy misery necessary; such a temper otherwise wil never go so far in good as it should.

The last thing which makes our sufferings looke with a long visage in my eye, is this, *suffering doth not soften*: our fire doth not melt, but harden and make brawny the heart of the most. The weekly news of our bleeding is become as the weekly Bill of the Plague, read over, and throwne aside. Many bodies kil'd, how many souls more alive then were? What heart goes in secret, and bleeds in his brethrens wounds? Many kil'd, many more worse then

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6.

then kil'd : Maim'd, spoil'd, turn'd out of all, and likely to starve to death ; go weeping, wailing and wringing their hands up and down the Countrey, yea up and down here, and do fully looke some of you in the face ; and yet I see no signe of all this in your faces. Their tone is dolefull, do we eccho to them ? the spoiled mourn to the saved, do we weepe with them that weepe ? do we bear their burden as our own ? Let every mans conscience speak, and acquit him if it can. Doth not this sadly speak more suffering, because no man will suffer, till justice bring suffering to his own door ? No man wil be afflicted, till it come to his own turn : no man wil afflict himselfe, all is put upon God. he must do it man by man : many wil not be afflicted in few, this wil be long work. I can sadly tell you of hearts more brawny then these ; hearts that would not have spoiling cease, because it enricheth them ; no, not killing cease, because tis their gainfull trade : that see blood and desolation daily, and yet have no bowels, but fear this wil end too soon ; that cut out their worke to last : this is not the spirit of a Souldier, but the spirit of a Butcher, that lives by killing as his trade, and pockets up the price of blood and misery with joy. This a Souldier ? a *Judas*, a wolfe, that growes fat upon the carcases of the slain. Men that strive after places, to kill bodies for gain, Ah Lord ! who hath kil'd such souls ? This is the spirit of a Souldier, To go about a bleeding work with a bleeding heart ; and yet this is consistent with the spirit of a Lyon to a mans place : Must I kill bodies to save souls ? Oh that wickednesse should thrust such deadly work upon mee ! How many such Souldiers have we ? If deliverance from suffering come no faster then true sensibility under it, surely *Englands* sufferings wil be long. That sensibility that is, more selvishe then divine. When wil our troubles have an end ? When this ? and when that ? Who is that man that looks upon the Plaister, as suited to a sore ? When wil the sore be wel ? Whose heart beats thus ? But every mans tone is, when wil the War end ? Why ? when all bad blood is out of thy Veines, wil not that be long first ? And yet wil not that be soon enough ? These things, and such like, make me fear, Christians, that your sufferings wil be long : but be not offended, we cannot be too long in the hand of God. If long lying among the pots, bring us forth with silver wings at last, our long suffering

suffering wil recompence it selfe : who wil then complaine that *Englands* sufferings have been too long ? Gold seven times purified wil glister gloriously : thorow-refining wil make *England* the glory of all Lands. If *Ioseph* lie prisoner long, and be railed to be Prince at last, hath he cause to complain of hardship ? that his suffering was too long ? A heart apt to take offence at Gods dealing, is willing to depart : let such go, God wil have enough to do his work. Revolt under your Long-suffering, and your suffering wil be long indeed, as long as *England* lasts, as long as *Hel* lasts.

The Eleventh S E R M O N.

C O L. I. II.

— *Long suffering [with joyfulness].*

TO make a rod bud and become pleasant, to turn a hel into heaven ; misery, long misery into joy ; this is hard and high : yet thus high doth a Christians duty rise in this Text [*Long-suffering, with joyfulness*]

This last terme doth explaine what sufferings for kinde the Apostle means ; to wit, suffering for truth, the *reproach of Christ* ; and this, how great soever, should be *treasure* ; how lasting soever should be undergone with joy, — *Long suffering with joyfulness.*

Sufferings are various, and differ in their nature according to their immediate cause. Sin is the immediate cause of some sufferings, righteousness the immediate cause of others. When man suffers for sin, he should beare it, accept the punishment of his iniquity, and not kick against his Maker, how long soever such suffering be : but joy is not proper under this suffering, because such suffering speaks wrath, *I will beare the wrath of God, because I have sinned.* Bearing is proper under divine displeasure, but not joy : to smile when God frowns, is to despise the chastning of the Lord : no affliction is joyous as it refers to sin and wrath.

Righteousnesse is the immediate cause of other miseries ; patience is proper under these, and more : suffering and joy ; bearing

long, bearing long with joy, because these afflictions speake only the displeasure of man; not the displeasure, but the pleasure of God. A man should smile when God smiles; joy, when God joyes, though in a dungeon.

Doct.

Suffering for Christ, how great, how long soever, should be managed with a spirit of joy. A man should suffer the spoiling of his person, the spoiling of his goods, the spoiling of all for Christ, and suffer it with joy, — *Ye had compassion on mee, and tooke joyfully the spoiling of your goods, &c. Heb. 10. 34.*

Joy is to follow the soule, as long as the soule follows Christ; 'tis to follow the Lamb, and the follower of the Lamb, whither soever they go. *Rejoyce in the Lord [alwayes] and again I say rejoyce.* He speakes this to suffering Christians; he lifts, and lifts againe, to lift the heart as high as its duty; which is to make Christianity thorowout, a course of joy; to make fair way, and foule way, all wayes, *all wisdomes wayes*, all Christs wayes, *pleasant*: Some duties have their termination, joy hath none: 'tis an *alway* worke, an everlasting duty: 'tis not to cease when goods cease, when honours cease, no, 'tis not to cease when all contents cease: 'tis to last Summer, Winter, Spring, Fall, Day, Night: Joy is the *Nightingall* grace in the soule, it is to sing all night long, let the night be never so long, never so darke, *evermore* — *Rejoyce evermore*: Truth and joy are never to part; they are to keep company together, and bear up one another; truth, joy; and joy, truth, till they lie down together in the bosome of eternall felicity.

2.

Duties are consistent, one duty is not to destroy another, the lean Kine are not to eat up the fat: Long-suffering is not to kill and bury joy: yet this sweet child is never so neer its grave, and its end usually, as when suffering is long. If Rachel suffer much, and suffer long, till all her children are not, joy is not: if her children be kil'd, she thinks she may kill her joy; if all be kil'd, she thinks she may kill all her joy, and never let it have more, — *Refuse to be comforted.* One beam of the Sun does not devour another, they all shine together, that makes that celestially body so glorious: so all graces are to shine in a Christian together, this gives a Christian his glory, — *Long suffering and joy.* Long-suffering is a beam of God, this does not put out or darken other beams: he is Long-suffering indeed, he suffers more and longer then

then any of us, and yet he is joyous too : he does not barely bear, but joy and beare ; he does not overthrow, no, nor diminish in the least kinde, the felicity of his condition by suffering : Christians are to be like him. Duties are made consistent, we must not make them inconsistent. Long-suffering and joy seem inconsistent to flesh and blood ; yet joyned together by God in my Text : we may not part what God joyns — *Long suffering with joy.*

Duties are assistant : Long-suffering makes great capacity, not great incapacity of joy. Some people are by situation (you know) neerer the Sun then others : Who are so neer the Sun by situation and placing from God, as those whom he chuseth out to suffer, and suffer long ? Suffering long and joy are very neer by situation, there is never a word between them in my Text : joy is *Peters Angel* ; if *Peter* be in prison, and have been there long, this Angel is at the door. More then this, as soon as a Christian is in prison for Christ, Christ is at the door with joy : let such a man but aske, and his joy will be full presently, Christ is so neer him — *Ask and your joy shall be full, John. 16. 24.* You know he speaks it to such, who apprehended how much they should undergo, when Christ was gone from them. Ah ! faith Christ, Though I go away, I will set joy at your doore, a comforter to be very neer you when any discomfort surprises ; and then neerest, when you need him most : so that you shall get more of a suddain by Prayer, then you could in all your life before. A suffering Christian has his peculiar advantage ; let him but open his mouth Heaven-ward, and 'tis fill'd presently : let his heart be at his mouth, and the holy Ghost will be at his heart, all upon the wing, and wrapt up in the third Heaven, when the body is in hell. Long-suffering and joy are very neer : as neer, as night and morning ; if misery makes the night, joy makes the morning ; and if the night cannot aske for the morning, yet the morning will come of it self — *Joy comes in the morning.* If a long sufferer be so worn, so depressed with his burden, that he be not able to pray, not able to ask for joy and for comfort ; yet his joy will be full, 'twill come of it self, as things that are joyned together, will call in one another. — *Long suffering with joyfulness.*

Duties are immergent : one springs, and bubbles out of the belly of another : all patience, brings forth long suffering,

Long-suffering brings forth joyfulness: This is Divine Genealogy; they are placed here by the holy Ghost according to their line; as persons, so virtues, are noted according to their Genealogy: Every grace bears, patience brings forth Long-suffering, Long-suffering joy, joy brings forth Heaven; now the Sun is up in the soule, and begets *Cardinal* virtues, glorious graces, it makes the very emblem of Heaven in the heart. The holy line must not be broken: as things have their order in their own nature, so they must have their course in the soule; Long-suffering for truth, must bring forth joy, and not griefe: a *Jacob* must hold an *Esaie* by the heele, joy must embrace rough usage; out of the sowerest stock, art should make sweet fruit come — *Out of Long-suffering, for Christ, joy.*

5.

Duties are innocent: graces are so ordained to move, as best to speak out mans simplicity, and Gods glory; Long suffering is not to leaven and sowre the soule, to make it *regurgitate* bitterly in the afternoon, when things have lain long in the stomach, but it is to give advantage to a Christian, fully to speak forth his own integrity, and Gods glory. Long suffering with joy, is a full expression of mans simplicity, and Gods glory. Long suffering in any cause, hath its integrity as the heart is free from repining under it; which it is, when 'tis meat and drink to suffer for Christ; joy to bear, and to bear long. Grace should move in grace; that's Long suffering with joy: grace should move to a Christians grace, and to Gods glory, that's Long suffering with joyfulness.

Use.

Christians, you see your lesson, 'tis set very high, can you play it? What artists are you in your calling? Can you make good Musick upon a bad instrument? Can you make an instrument go well, that hath hung long by? Can you play well, when the strings be broke? When the back, when the belly of the instrument is broke? Can you sing the songs of *Zion* in a strange Land? Can yee make melody in your spirits, when never a whole piece in your flesh? Some of you it may be have never a peny in your purse, scarce any rag to wear, no house to put your head in, but live upon the meer mercy of friends, for giving testimony to Christs cause: can yee joy now? Christ hath mingled your drink with weeping, can yee drink off this Cup with joy?

Suffering is suffering indeed, when it goes quite through the man,

man, body and spirit; body without all joy, and soule too. A man is plundered indeed, when he is plundered in his estate, within and without; plundred of Money, and Goods, and plundred of peace and joy too: no comfort without, nor none within neither? Ah Lord! Here's a man quite undone indeed, here's a man all over miserable, soule and body bleeding; can there be any gathering to relieve this man? I have heard many complaine, that they are quite undone, the expression hath cut me to the heart, to heare it, their faces all over blacknesse, not one line drawne smiling. You have lost all joyes without, why but there are joyes within, which the world cannot give nor take, have you lost these too? Did the Cavaliers take away all together? Money and Plate and Christ too? Ah! Poor man, thou art quite undone indeed, certainly the devill was in those Cavaliers.

I would speak to such from this point, which are quite undone, which have lost all, money, and joy too; which have many sufferings upon them for Christ, but can make no joy out of them. Surely I can guesse your pain, you are blinde: you know not who hath strip't you, nor when he will returne it againe. Tis impossible for a man to joy under Long suffering, unlesse a man can look to the end of it. This makes heavy afflictions light, long afflictions short, to look where they end.—*Our light afflictions which endure but for a moment, work about a far more exceeding and an eternall weight of glory.* Long suffering is but a moment, when compared with eternity of Glory. The great Heaven at a distance, makes a little Heaven at present, a Heaven in hell to that soule which hath it in its eye: as these lower Heavens, give a great lustre and vigour at a distance to beholders, and raise much; so doth the Heaven of Heavens. Tis a Heaven to behold Heaven afar off, where ever the body be; 'twas *Canan* to *Moses*, to see *Canan* afar off. The sight of the end shortens the way, suffering is deady long when a man can see no end: when a man is in darknesse and can see *no light*, 'tis hard to bring the soule to joy in such darknesse. A man must look upon affliction from one end to t'other, that would fetch in joy to his soule from suffering. At one end of Long suffering for truth, is a father: at the other end, a reward: which if seen well, wil make the longest suffering very short, and very sweet.

*ab extremis
misericordias.*

Can.

Can you make no joy out of your Longsuffering for truth, I can guesse your pain : There is something heavier then your temporall losse, that lies upon you. Surely you have lost your state, and found sin : death has a sting ; death of a mans body ; yea, and death of a mans estate, has a sting. A little guilt, is heavier then a great deal of misery, then all the afflictions of this world. When bare misery goes over a mans head, though never so much, he may well stand under this ; but when misery clothes it selfe with guilt, and goes over a mans head as *Iniquity*, this makes the burden too heavy to be borne : when the apprehension of sinne starts out of misery, and stares upon the soule, this kills all joy dead, and the man is not able to bear up, if he had all the world to comfort him. The cause may be good and the man bad, 'tis hard to keep up a bad heart, though the suffering be good, there be so many by-things besides the cause, break in ; guilt doth to speak, stare, and tear, in such a soule, when any bodily misery growes great and long. Longsuffering turns a guilty soule into Hell ; a hell in the flesh may be born with joy, but not a hell in the spirit. plunder'd persons complain they are quite undone, sin hath done this ; fall out with that, not with Cavaliers : they could not have stript you of all, nor of your joy, by taking away your Goods, no, not by taking away your Limbes, no, not by taking away your Life : Had not you wounded your soules with sin, neither men nor devils could have stript you of your joy : The wounds which you have made in your spirits, not those which they made in your flesh, have quite undone you ; these are the wounds that have bled to death your joy. Thou hast bin the cruellest Cavalier to thy selfe, O sinner.

Can thou make no joy out of thy sufferings for truth ? I can guesse the cause : thy sufferings worke no grace in thee. — *Wee glory in tribulation knowing that it works this and that grace*, saith the Apostle that is, takes off the soule from the Creature, sets it upon God, and eternall things. Thy sufferings are meer sufferings, they work no grace ; if they did, thou must needs joy in this, to see how a fiery Chariot carries thy soule to Heaven. No affliction is joyous, or can be, but as it brings home the soule to God, the prodigall home to his Father. When afflictions do barely afflict, and onely afflict, this must needs leave the soule in a

very

very ill frame to joy. Barren clouds do not make the earth swell and smile; barren afflictions, afflictions which make no grace, can make no glory; joy is an afflicted souls glory. As the vessell comes into form by beating, so comes in delight: as Gold appears by fire, as Christ is seen in the furnace, so is joy there. Suffering long, and the heart hold it's own in sin! Ah Lord! here's a soul in hel indeed: is it possible for such a soul, to make joy in such suffering? Suffering long, and the heart hold its own in sin! This sets the soule at a greater distance from joy then ever, as one that is wicked, and will be so; there is no peace nor joy to the wicked: when will there? when can there? to him that is wicked, and ever will be so? that short suffering, Long suffering, no furnace can melt nor purifie. This souls suffering is and will be of the same nature with theirs Below; there is Long suffering and no joy, without possibility of joy, so wil it be with every wicked man.

There is no
joy in eating
of husks.

Sinners, tell me what do ye see? What do ye feelee? sorrow, but no joy; why that's right, write, *Lord have mercy upon me*, my hell is begun: my body is desolate, my soule is desolate, so 't' as been long, so 't' will be for ever, because my misery has not better'd me. What no enquiry? no panting for Christ yet? will ye rub along thorow one hell, till you come to another? O God! When shall Christ be in request? Bodies bleed, souls bleed, and yet is not a bleeding Saviour sought after, that a bleeding condition may be made blessed and joyous. Sinners, you are ensnared in an evill time. Did you dream of Longsuffering? What dayes are come upon you? What rackt souls are within you? When will this end? So 'tis, so it must be, till one deep swallow up another, till the lowest hell swallow up the nethermost hell.

Read my Text once more, God is to be admir'd, so is this point, and (I think) this Text to be concluded. How tender is God of the felicity of man: he does much to destroy his sin, but nothing to destroy his joy; when he makes him suffer long he would have sin die, all sin, but no joy, no, not a dram, but rise to an exceeding height--*Rejoyce, and be exceeding glad*, saith Christ. All that God does, the worst that God does to a Christian is to make him a Heaven, and to encrease it: it should make ones heart leap to think of it. If he cast down, 'tis to raise up; if he humble,

'tis

'tis to exalt ; if he empty, 'tis to fill ; if he kill, 'tis to make alive ; if he make misery long without , 'tis to make joy strong with-in : still he has a tender care of mans joy. This is the *Benjamin*, about which Gods bowels beat, let my child suffer any thing, but nothing in his joy. O dear father , who can conceive thy bowels to thy children ? Lord what is a man , that thou art so mindefull of him, and so tender of his joy ?

He that is in Heaven, can speak nothing but Heaven : he that is never without joy, would never have us without joy, although we be never without sin, no, not then when we do and suffer most and longest for him : when he speaks of Long suffering, he ends it with joy, nay, he means it all along with joy. Christians, admire love, God does nothing to make you miserable ; all that is done this way, you do it your selves. He has been a Father of children, of many children, this many thousand years, yet never was known to do any thing, to take away the joy of any. God is very tender of your joy, be you so : he does nothing to kill your joy, do not you make any thing he does, do it. When he makes you suffer much, and suffer long, do not you make it kill your joy : this is to turn Long suffering, into long sinning, yet flesh and blood is apt to this, I'll therefore speake a word to this point.

Our sufferings look as if they would be long, they have a long visage in my eye (as I told you last day) how long soever they stretch out themselves, yet I would have you mannage them (as the holy Ghost here speaks) with a spirit of joy. I will give you three or foure things to helpe, raise your hearts to suffer, and to suffer long, and all along with joy.

I.

You shall be the death of insolent wickednesse. It should be the joy of a childe of God to suffer long, to kill the least sin , 'tis so killing to his father : how much more to kill a *Goliath*, that is up in defiance against him ? You shall kill wickednesse in armour, wickednesse with a brazen face ; wickednesse with a head-piece, back-piece, belly-piece ; wickednesse wrapt up in Iron, in armour, from head to foot ; wickednesse grown so wicked, that thinks she hath made her selfe Musket-prooffe, Cannon-prooff, against the Almighty. Should it not joy a man to suffer long, to kill such wickednesse, to kill wickednesse that thinks to out-live all goodnesse ?

goodnesse? Wickednesse that dares God, tears God; swears, curses, blasphemes at every word; wickednesse set all on fire of hell: should it not joy a man to quench such fire with his blood? Should it not be a joy to a man to put forth an arm to cast out devills, though he never pluckt it in againe? Should not a Christian make it his honour, his joy, to make devils subject to him? To make insolent wickednesse asham'd and return? Or swell and break and hang it selfe? Should it not joy a man to suffer any thing, to kill a devill? Legions of devils? Principalities and powers? Scarlet wickednesse? Wickednesse grown so high, as scarce ever was in *England*? 'twas the joy of *Sampson* to suffer any thing, that he might make wicked Nobles suffer, Scarlet wickednesse a never-dying Monument of shame; me thinks it should make the most fleshly fearfull spirit in the world joy, to suffer any thing to help forward such noble acts as these. To die in the prosecution of a just cause to the life; such a death, is it not life? Such heart blood dropping forth, does not every drop give back a cordiall to the heart, from whence it comes? Such misery, does it not create it's own joy? Can you not joy in such sufferings as bring Cordials with them? Such sufferings as are rather joyes then sufferings, they have so much honour and glory in them.

You shall be the death of the Kingdom of the devill thorowout *England*, thorowout the Christian world. Some think the Throne of the Beast is in *England*; I believe, the life of the Beast, the life of all beastly wickednesse thorowout the Christian world depends much upon these wicked wretches which live in *England*: Is it not time then they were dead? should it not joy any one to suffer any thing to send such to their places? to damn up springs of wickednesse? to cut off the devills right hand? to pull down strong holds of hell? Should it not joy a man to die dead, the devillish world, to die like *Sampson*, and pull down all the *Philistims* strength at once? A blessing is pronounced twice in one Psalm, to them that take *Babylons little ones*, and dash them against the stones: what blessednesse then to them which take *Babylons great ones*, and dash them against the stones? should it not joy one to go about a bloody work, to be so blessed, so particularly, so doubly blessed?

You shall be the life of Christs Kingdom: the life of his children,

dren, Ordinances, spirit, glory, thorowout the Christian world : should it not be the joy of a man to die, that God may live ? 'twas the joy of God to die, that man might live, *God shed his blood*, saith the Scripture, to save the blood of man, and he did this bloody service with joy, with *delight*, saith the *Psalmist*, which notes an intention of joy : should not a man gloryingly breath forth his glory and die, that Gods panting glory in *England* may recover breath and live ? who would not be ambitious to be his Saviours saviour ? *to bear up the pillars of the Christian world* ? as the *Psalmist* speakes.

4. The integrity of your suffering, depends much upon your joy in suffering : murmuring suffering is sinning, you will suffer for this again. As God calls for the heart in doing, so in suffering ; I cannot stand on this, let me conclude all thus, God owne the cause that you own : should it not joy a man to march after God ? you are willing to lose your blood, and God is willing to spare it. The more backward you are to suffer, the more you will suffer ; the more forward, the lesse. Joy to suffer long for Christ, will shorten Longsuffering.

The Twelfth S E R M O N.

C O L. I. II.

Strengthened with all might, according to his glorious power, unto all patience and Longsuffering with joyfulness.

EVery word in this verse, hath it not been a sweet flower to smell to ? the whole is a bundle of Myrrhe. 'Tis a verse filled with the pantings of a precious spirit, which are to be filled with God : to have all, of that which is indeed all : all *soule* strength, all *soule* wealth, *all might* — *all patience*, *all joy* ; all Christ in fellowship and fruition, to do him all cheerfull service, as long as life lasts.

There is holy ambition in Christianity (i) to be greatest in the Kingdome of God : * to sit on Christs right hand, as he sits on his Fathers right hand ; to have all power given unto us, to do all works well

* In the Kingdome of grace.

well which are assigned to us, as he did; the whole soule to lie in the bosome of Christ, and so to be All in All, and answerably all, unto all; all in point of power, patience, joy, ability, and cheerfulness unto all duty.

O how good, a good heart would be all good; all good in the worst condition: grace would be absolute, grace would have all grace, that all the World may see nothing in her but like her self, in the lowest condition: a man in Christ would be all in Christ, all unto Christ; out-side, in-side, whole man, whole man Christs with joy.

Things have their instinct: stones fall downward, and they fall as long as ever they can, to get to the very center if it possibly may be: so sparkles flie upward, and they ascend as high as ever they can, to get into their own heaven if it may be. Eagles flie high, and come as neer the Sun as they can. Grace hath its instinct; it ascends, and ascends as high as ever it can; would come as neer the Sun as 'tis possible; 'twould be like him; 'twould shine in a dark world, in a darke night, in a desolate condition gloriously, as he did. A Christian would be all of that nature, of which he is so little: he would be in all conditions himself, above himselfe; a Christian in state, when a man in no state.

Things have their sense. Senses are greedy, they are never satisfied, they still cry, Give, give; the eye is not satisfied with seeing, nor the ear with hearing, nor the mouth with tasting; so grace, 't'as it's instinct; yea 't'as more: 't'as sense: grace can see grace, grace can taste grace, grace is sweet to grace; the new man can favour the things of God. A Christian can desire as he tastes; pants, and prays, as he feels; he pants for flagons, he feels drops so sweet; for water brooks, he sees little streames so pleasant. Gods children are very craving; the more receiving, the more craving; receptions are so sweet, sense is still egged on; divine sense, divinely exorbitant, never satisfied; it cries, give, give all: all strength, all patience, all joy. The crying of a Babe, is after all that the breast wil yeeld; yea, after that both breasts will yeeld, after all that a Saviour hath purchased, and made giveable.

Things have their reason: man moves *ex judicio*, he discourseth worth, and so makes out. Pearls are no lumber; Silver and Gold, no lumber, but treasure, pure treasure; I would I had my house

full of these, saith he. Reason hath found out, and pitch upon worth, and this makes desire mighty vast; the man would have all, 'tis so good, 'tis so precious, such meer treasure. The new man is of the clearest reason of all men: he discourses worth at a greater weight, then any man besides, and so makes out. He looks with a very piercing eye upon every thing; through Pearls, and through Gold, though the hardest things to be pierced, and finds out exactly what they are, and calls them exactly as they are, *corruptible things*: Grace only goes for Jewels with the new man; in these only no losse, no lumber; in these only no vanity, no vexation; in these, God; so much of these, so much of God; all these Jewels in my bosome, and all Christ, all heaven there. Thus the new man discourseth worthy at a might height, and makes a very exact judgement go before, and then a very vast desire and endeavour, answerably to follow after: give all, of that which is above all; of that which will make me above all, in the lowest state: give me *all might, all patience, all joy*.

4.

Things have their rule, and so must be prosecuted. Things earthly have their bounds: things heavenly, none; neither poverty nor riches, when one prays for earthly things: no poverty but riches, not some, but all, when one prays for Christ; this is the rule. The measure is no measure; the stint is all, *all might, all patience, &c.* All pains, all prayers, must all run out at this height, for all grace, or they will run all too low, below their rule here in my Text.

The world is damnably beside this rule: examine your reach, what do you grasp after? after what do you open your hands, and your mouths wide? which way lies your ambition? your covetousness? to have all the world, or all Christ? to have much honour, much wealth, or much grace? to be an *all* within your selves, or to be an *all* in and unto Christ?

Fallen man is a greedy creature, as Bankrupts usually are; he has lost all, and he is grasping for an *all* again. Know your state: 'tis wrong, 'tis wretched: observe the greediness of your hearts, and which way it lies, or your souls will be lost in an evill covetousness. Two things make up an evill covetousness, when a man desires *illicita simpliciter*, or *licita illicitè*; Things forbidden in themselves, or things forbidden so; to make nothing *all*, vanity,

vanity,chiefe. * You see great things to your selves, do you seek great things for your souls? every man is grasping after much, after a little *all* : tell me, What is that all ?

* Earth,
aven, Earth,
He

'Tis a lost man, that observes not which way the strength of his soule works, and spends it selfe. 'Tis horrible wickednesse, to let a mans strength passe unnaturally from him ; to let his precious soule spend its reins in a bed of vanities. A mans soule wastes it selfe unnaturally ; when it works greedily towards any thing but Christ, and grace. There is more done to this man, then he will believe : 'tis a man let loose to the creature, for not taking pleasure in God. When a man cannot finde enough in God to make him his all, God gives up that man to some lust, to make nothing all : affection flies out strongly, fearfully, now : behold a man sick of love to a lie ! a man that will kill himselfe with love to an Harlot !

'Tis one that bears his judgement already, conscience wounds, kills this man daily, for burying love in a dung-hill : for prostituting his glory to base earth. God *vexes this heart*, as the expressi-
on is *Ex. 32. 9, I will vex the heart of many people, &c.* God is a vex-
ing God to the heart of an earthly man ; he wakes, sleepe, eats, talks, laughs, with a sad restless soule : he sleeps, but his conscience wakes : he rises, but his heart is down : 'twould be loaded with thick clay, and 'tis loaded with a witnesse : Ah Lord ! has not the Earth enough, that cannot bear up his earthly heart, 'tis so heavy ?

This soule is in a deep Consumption, far gone from God ; if any thing will fetch him back, 'twil be to consider his folly, and how favour still waits to be gracious to him. All earthen Cisterns are crackt : what folly is it to seek for all, in that which will drop out all ? Things cannot hold much, things shall not hold much, which you too much bend after. All is lost, when the World is made all : Death is in the Pot, when you are taken with the Broth, the Birth-right is as good as actually gone, when affection is so strong to Pottage. Ah wretch ! Thou hast lost thy soule to gain the World.

If this will not fetch back the Prodigall, this added, will : or nothing. Favour yet waits. A soule that hath been a great Traveller in the World, that hath gone through the vanity of the
Crea-

Creature, through strength of desire and curiosity, may return to Christ and be welcome: 'twas the Prodigalls case; he had spent all, wasted prime love, prime strength, and then returned, and God accepted. 'Twas likewise *Solomons* case. Love turning at a low ebbe, it met with Love. Inclinations of heart are dear to Christ. Smoaking flax is not troublefome to his eyes; hee will stoop and blow it, to make it flame. Christ is taken with a sinner, whensoever he begins to pant after him. Bestow love upon Christ when you will, he will meet you; or what Love you wil, he will out-love you. Promise to your selves what you wil in Christ, you shall find it and more: make a God of Christ, you shall find him so; make him all, and you shall finde him all; more then all the World beside.

But take this Item along with you, A soule in extremities cannot last long. Passion strong to the Creature, will provoke much, and consume speedily; what is done therefore in point of remedy, must be done speedily, or the soule is lost: a Soule afire to the creature, must be snatcht as a Brand out of the Fire; 'twil suddenly be consumed else, A soule posting to Hell, wil quickly be there. Greedinesse surfets; surfets make quick dispatch: death is at the doore, when the soule is exorbitant; the creature is now made a God, God wil not now endure nor forbear longer. Let exorbitant souls think of this, and think what they have to do, and do it.

The Thirteenth SERMON.

COL. I. 11, 12.

— *Long suffering with joyfulness.* — *Giving thanks to the Father, &c.*

Doct.

STand at the end of one Verse and look to the beginning of another, and you wil see what is the property of divine joy: It sets out the soule for heaven; *It makes a very ascending frame of heart*: It tunes and winds up every string to praise God — *With joyfulness,* — *Giving thanks to the Father, &c.*

As the soule has its Divine advantages, so it mounts: as the body hath its advantages, so (you know) with facility it vaults and

and leaps. Joy is a soule lifted up by God, 'tis the soule upon Eagles wings; the soule easily mounts Heaven-ward, when God lifts it. As sorrow is Gods casting down the soule. -- *Why art thou cast down, O my soule, &c* ? And then the soule is fit for no duty, disadvantage is so strong upon it; so joy, 'tis Gods lifting up the soule; upon this advantage it can do any thing, go up hill with ease, mount to Heaven facilly. Joy, 'tis Gods giving wings to the soule, to flie after him. A soule winged by God, will mount as high as God, as high as the highest Heaven, where God is: it wil after God from favour to favour, from bush to bush, as young Birds do after the old one, when they are by the warmth of the old one fledg'd, and can flee; as soon as the old one hath feathered and winged them by warmth, they after him from twig to twig, from tre: to tree, and hang about him: So doth the soule as soon as warm'd and winged with joy from God, make after him to Heaven with praise, let disadvantages be what they will. You cannot keep young ones in the nest, when once feathered and winged; no more can you keepe the soule from ascending to Heaven, when warm'd by God with joy.

As the soule is in divine strength, so it ascends. Smoaking flax goes up to the lower region; flaming flax goes higher, and is far more mounting: joy 'tis flaming flax, 'tis the soule in a blaze; a great blaze ascends very strong, and very high, as high as Heaven, into the very presence Chamber of the King. Things mount as they are in spirits: joy 'tis a soule full of the holy Ghost, one spirit in the bosome of another; a soule captivated in Christ, cannot but go where 'tis carried: every heart Christ takes, he carries home to his Father with joy, magnifying love revealed — with joy, giving thanks to the Father, &c.

As the soule gets of God, so it ascends to him: when it gets most of him, it ascends most and best to him. Joy 'tis Gods coming down and filling the house: as you reade of the Devils coming down, that exprellion notes his extraordinary working, in and by the children of disobedience; so notoriously, as if he were in person present here, and had no other residence but in their hearts, no dwelling but here, as if he had removed his shop above in the Aire, and brought all his tools and black family down upon Earth: so joy 'tis Gods coming down. I cannot borrow a fuller.

fuller expression; 'tis God extraordinarily present, and working in the hearts of his people, as if he did make Heaven it selfe descend, and bring down all the glory that is above, and set it in the midit of man. God thus working in man, such workes work out, work up very high; Ordinary works may be vail'd and hid, extraordinary cannot; they wil break out, ascend and publish themselves in the ears of the Author: these are works so wrought as made alive, and with legs to go home again, and acknowledge their Father; so are all graces when divine joy takes them, made alive and ascending home, to acknowledge their Father — with joyfulness, — *Giving thanks to the Father, &c.*

4.

I have said something for the soule, I wil say something for graces, to hold out the truth of this point to you; *That joy makes a very ascending frame of heart.* As graces grow to maturity, so they make home. Joy, 'tis grace grown up, grace grown tall, to mans estate, to maturity of knowledge, to maturity of expression. Joy knows her father, which no childe else in the soule doth; can own her father: Joy is strong, shee can, shee doth necessarily extoll and lift up her Father — *With joy — Giving thanks to the Father, &c.*

5.

Finally, for I will name no more things of this nature: As things are in purity, so they ascend. Nothing so pure as divine joy; 'tis the meer reflecting of Sun-beams, the resplendency of Gods smiling face. Sun Rayes and Beams go forth, and then reflect back againe, warme the Earth, and then back to Heaven againe: so doth the beams of Gods Countenance, warme the cold heart of man with joy, and then these and the soule goe back to God again — *With joyfulness — Giving thanks to the Father, &c.*

Use.

You see the nature of divine joy, it makes a very ascending frame of heart, it sets the soule upon wing for Heaven, it makes cripples leape and praise God. What is the nature of your joy? Doth your joy make you flee up, or flee out, doth your joy make you Wantons, or Puritans? Tis a pastime to fools to do wickedly: many are worst, when merriest. Ah Lord! what baseness do many belch forth, when their hearts are upon a merry pin? How proudly! How uncleanly! How loosely do they speak and do! If there be any joy in hell, 'tis this certainly; the devill lifts up that heart that thus joyes, that in joying lifts
up

up it selfe against God. Cursed is that joy, that makes God sad : cursed is that joy, that leads to weeping and wailing and gnashing of teeth : In a time of joy (as you make it) I am come to speak of joy ; 'tis a good hand of providence so to order our way : I wish I could so handle this point of joy, in this time of joy, as to make you all to look well to your joy.

Time will not suffer mee to say much : I can onely say this, Watch your hearts, a loose time is come, 'twill suit well with loose souls : you will see many damnably merry. Carnall creatures will leap out of their skin, out of their souls, into hell, when their bellies be full. Belly-gods, set a knife to your throats, have a care of your souls ; as you love your souls look to your joy : eat and drink and rise up to play, and not rise up to pray and praise God, and your Table will be your snare, your death. Your brethren have too little, will you eat too much ? Your brethren fast, wil ye feast ? Your brethren bleed, wil ye wantonly sport ? They are kil'd with griefe, wil ye kill your selves with joy ? What a strange Kingdome shall we render our selves to be, in the sight of God ? Some bleeding and groaning, and some surfeiting and chambering ; some reeling and falling with deadly bullets in their sides, and others reeling and falling with too much drink, in their bellies ; some wallowing in the field in blood, and others wallowing in the streets in vomit. Ah Lord ? will not this make vengeance smok against *England* ?

It fell out to be an Eclips that day this Sermon was Preached : Christmas Eclipsed Sunday ; it was very sad to behold, to tender hearts.

Christians and sinners, I am afraid of these profane dayes : *Iobs* fear respecting his children, when they were going a feasting, is strongly seised upon me, lest you pull your houses about your ears, by carnall and unseasonable joy. I charge you all, by the dreadfull comming of the Lord Jesus, whose bloody sword is drawn in the land, and set at your breasts, that your look to your joy in this sensuall season, and make it divine. Let your laughter be turned into weeping, as the Apostle speaks : if ever that were seasonable, 'tis now. Some can smile and weep, 'tis a comely countenance now : if you can so joy now, do. Remember God when your hearts are chear'd ; remember the afflictions of *Joseph* in your bowls : what a wonder is it, that this cup of Beer is not a cup of blood ! thus lay your hand on your breast. In your chief joy forget not your selves, forget not your brethren : forget not

God, lest God write up your wickednesse on the walls, in your consciences, as he did belluine *Belsazzers*, and make your souls ring of your unseasonable joy, to the day of your death. *Germanies* wicked feasting, 'tis deadly cured: their great drinking, is turn'd into great bleeding; their great feasting into famine. Be instructed *England*, be instructed: so else will be the deadly cure of thy exesse.

You observe dayes and *good times* (as you call them.) I am afraid of you, observe your soules: observe your joy, how holy it keeps these holy dayes. These holy dayes are betraying dayes, they are the devils snare to thousands: how many thousands have more wrong'd their souls, in these few dayes, then in all the dayes of the year besides? and yet this soule-undoing time, must be call'd a *blessed time*. Our wickednesse upon this blessed time, hath brought many a curse; our evill joy, much grief: if we shall yet continue it, when shall our griefe end? The devill hath many snares for the poore soule of man, but they are worst which are wrapt up in joy; least discerned, but catch most, and kill deadliest. Slips in mirth and in joy are pleaded for, the devill hath enough now; the man doth the devils worke, the devill may keepe Christmas, holy-day too now, if he wil, his work is done for him. I am led to brand a bad joy: I am commanded by this point in hand, to stigmatize all joy that is not divine, that makes not an ascending frame of heart: I wil do this in three or foure things briefly:

1. Bad joy hath this grand evill in it, *It strips God of all*. No evill carries the heart so totally from God, as evill joy: it carries away the heart, and every heart-string; *The soule, and all that is within, as that full expression of Davids* is; the soule, and all within; the body, and all without, every sinew and nerve are set intensely awry, when joy is awry. A man is very heartily wicked, very totally wicked, every faculty, every sinew stretch themselves to sin, when sinfull in joy. There be many sacrifice to the devill, but none sacrifices so bountifully to the devill, as joy doth, when corrupt: the sacrifices *totum universale, totum particulare*, all in generall, all in particular, all the man, all the joynts, nerves and sinewes of the man, to the utmost; All the blood, all the spirits in the blood; all the spirits generally throughout the whole.

whole state, doth bad joy set a dancing after the devill, so that God hath nothing left him in this man. A merry devill jostles Christ out of all.

Bad joy hath this grand evill in it, *tis stiffnecked*; hardest of any to returne, to be reclaimed. A mans joy commands all, and is all, and will be all, to the heart. A man is most hardly brought to part with his joy. What is so dear to a man as his joy, let it be what it will? 'tis his Heaven; the soule and Heaven are inseparable, they are so identified, so one in another above all other things. Joy and the soule are more identified, more one in another, then the soule and any other passion or thing whatsoever. 'Tis almost impossible to separate things which are so neer: only the power of God, which can do any thing, can do it. Hence 'tis, that 'tis so hard to bring a man to leave sin, when his soule hath found out joy in it, when the sinner can make Musick to himselfe in his sins, when the sinner by art hath made an instrument of his sin, a Lute to play upon, and delight his senses withall; Joy, 'tis a fragrancy made from many flowers, with much picking, choosing and composing of flowers; 'tis honey gather'd with much art, from much variety: the soule is not easily brought to put that by, which it hath so spent it selfe for, and so laid out its utmost art and skill after. Bad joy, 'tis the soule in the armes of the devill, he holds fast; 'tis the soule in the bosome of the devil, two evill spirits deare each to other, making their felicity in and of each other; evil spirits endear'd are harder to part then evill bodies.

Bad joy, 'tis this grand evill in it; *Tis the completion of evill*: 'tis wickednesse, full: sin grown old, out liv'd all vertue, yea, out liv'd all conscience; for till conscience was quite dead, bad joy could not live. Bad joy is an evil that hath conquer'd vertue, truth, conscience, God; and triumphs in this victory: all the tone now is, *hang sorrow*, and yet hell now gapes for the man, and never so wide as now. Sin may be grown old when the man is young, 'tis many a young mans case, the Lord knowes; nothing mature in them, but sin, as you may see by their joy and triumph in it; fit for hell, ere they come to age, to be fit for their patrimony.

Bad joy, hath this grand evill in it: *It sets the soule very neer*

Job. 10. 5.

wrath; at the gates of hell, knocking to go in. Evill joy 'tis a Malfactor upon the gallows, there is but a step between him and turning off: *The triumphing of the wicked is short*, when once a sinner begins to triumph, he has but a little time to live. Seest thou a sinner laughing? stay a little, the next change of countenance, will be weeping and wailing and gnashing of Teeth. You say of some notorious persons, That the gallows groans for them: when you see a man notoriously wicked, joying and triumphing in sin, Ah Lord! Hell groans for this man, hell opens for this man, in a moment he will go down to the pit. We leave him there, and conclude.

The Fourteenth SERMON.

C O L. 1. 12.

Giving thanks to the Father, &c.

Defin.

THanks giving (according to the sence of this and other Texts) is a divine returne of divine love : 'Tis a Sea going forth into all the veins of the Earth, and returned againe to its selfe by Rivers and streams. God is infinitely out here below, and yet all upon finite man, man is to make a return of all, and in Gods owne coine; love, for love: to make Gods own doings and dealings, acknowledge him and own him; all love to the Creature; respecting body and soule, in prosperity and adversity to call him father; *Giving thanks to the Father.*

Man is the mouth of the Creation, to make all the works of God speake, and acknowledge their proper Authour; all the power, all the wisdom, all the love that is in them, to God as their Father. Every Creature hath a rude speech to this purpose of its own: that is, as Gods own glory, gloriously revealed in them, sensibly speaks forth himselfe. But man is formed intentionally, and very transcendently to this work; to speak not rudely, but divinely, accurately; to make power speake, and to speak to the life: wisdom speak, and speak to the life: every mute Creature and action, and all the love that lies, mute and silent in them, to speak out and prostrate it self, to God as its Father. *Giving thanks to the Father, who hath made us, &c.*

All

All things in the World, in the Heavens, in the Earth, in the Sea, have Gods mark upon them, as his goods; as great Merchants set their mark upon all the goods which are theirs. God hath not left himself without witnesse, throughout the Creation: Now thankfulness, 'tis a going from creature to creature, from work to work, to finde out God, his mark. his image and superscription: To whom doth this belong? To whom that? If the Eccho be to God: why? give unto God the things that are God's. If this creature or action, be so far, so mute that it cannot speak, nor call God Father, I will for it, saith a thankfull soule: let God have all his owne, let him weare his own glory himselfe, and none else; Father all love, to all things here below; temporall Love, eternall Love upon him. *Giving thanks to the Father who hath made us meet, &c.*

Thankfulness is a making every thing that is good, to cry Abba Father to God: every thing that is good, and all the good that is in every thing: what is simply and totally good: what is subordinately and finally good, good in its end, as troubles which prepare and fit for Heaven: what good is in the staffe? what good is in God? what good is in good, and what good is in evill? Thankfulness goes a fishing and gathering Love, every where, and to every ones doore; to hell doore, to Heaven doore, to present it to its owne Father, *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of Saints in light.*

Thankfulness, it is Gods faithfull register. 'Tis Recorder to the great City above; it hath an admirable memory, nothing dies that love doth; 'tis a grace which layes up doings, sayings, yea, whisperings of love in the heart, many yeeres, and ponders them every day, every houre, and keeps them alive, and as fresh and fragrant in the soule, as if but now done. She writes love, as he writs beloved, upon the Palm of her hand; shee is never forgotten, nor never forgets; she remembers dayes of old; dayes of love, though never so old, are new. Thankfulness makes mercies live as God lives, *for ever. His name is had in everlasting remembrance, &c.* By whom? By a thankfull soule, by none else. There is no grace makes Chronology so exact for yeeres, for dayes, for hours, for all circumstances, as thankfulness doth. How long God hath been a Father: in what condition a Father:
ther:

ther : in what manner and measure a Father ; to what end a Father , to bestow an inheritance ; what inheritance for kinde , for situation ; whether in darknesse , or in light, she exactly records all. *Giving thanks to the Father who hath made us meete to be partakers of the inheritance of the Saints in light.*

Thankfulnesse, 'tis Gods bountifull paymaster : 'tis a returne of Gods owne with advantage ; his favours, and mans heart in, over and above, for Gods favours. A thankfull man cannot nakedly returne fatherly love ; hee bindes up his heart in his acknowledgements ; hee bundles up blessings, and bundles up his soule in them, and so carries them all together to Heaven. *All his benefits, and all my soule, and all that is within it,* let them all go together to Heaven, to make an offering of thanksgiving. Let the Ark go home againe, but by no meanes let it go home empty ; send costly Pictures of Gods delights home with it, *golden Emrods, golden Mice* : let Christ and love revealed in my soule, be returned by my soule home againe, but let them not be returned empty, sayes a thankfull man ; let me picture out and ingrave Gods kinde dealings in my heart, and so send divine favours and heart together, home to Heaven : yea, if I had ten thousand souls, ten thousand Jewels more precious then that inmost Jewell of all in my brest, let that love which hath made it selfe my Father, and made me out an inheritance, as a child, and me fit for that inheritance, have all. *Giving thanks to the Father, &c.* Understand this to be a heart speech, a soule breathing, an intense totall soul breathing heavenward.

Thanksgiving 'tis a presenting God with his own ; with all his own : — *with thine owne have we offered unto thee,* saith David in his thanksgiving : *wisdom, might, are thine, all that is good comes of thee.* A thankfull man hath no good thing of his own, 'tis all Gods that he has ; his wisdom, Gods ; his strength, Gods ; every good thought of God ; to do, to will good, of God ; whatsoever he has, whatsoever he is, is grace — *by his grace I am that I am* : this is the natural Language of a thankfull soule. All good in me, all good that comes from me, is of him and through him, and therefore all shall be for him : inheritance, fitnessse for this inheritance ; all felicity, all that belongs to felicity, have

no naturall, but a divine Father. Giving thanks to [the] Father, &c. 'Tis an expression καὶ ἔρω, 'tis a breathing out of all, for all, to him that is all. Gods fathering of man, hath all favours in it: all favours have two parts, an inheritance, and sitting for it, and both in this text, and both taken up with one hand, to wit, with thanksgiving, and lifted up as high as Heaven.

Thanksgiving, 'tis a spirit still upon the wing, rising and ascending to Heaven from every thing; never at home, but at Heaven; 'tis a very low thing, that he cannot rise from as high as Heaven: he eats and looks up; drinks and looks up; looks down, and looks up; whatsoever he looks upon, he cannot looke off God: whatsoever he sees, hears, tastes, smells, he takes wing from, and goes bound in spirit for Heaven — *whether he eat or drinke, or whatsoever he doth, he doth all to the glory of God.* Thankfulness is an Eagle-grace, whose game lies all in soaring and mounting towards the Sun: 'tis a soule still travelling from earth to Heaven, from the creature to the Creator: 'tis hee that brings tydings to Heaven still of the lost goat, of the lost sheep, of the lost Son, of what of Gods was lost, and is found here and there, in this person and that, in this thing and that, which makes that transcendent joy above: 'tis a man whose minde runs upon God (as you have such a phrase) nothing but God is in all his thoughts; he is lost in love, and can finde no way out, but by breaking out to Heaven. *O the depth of the riches both of the wisdom and knowledge of God, &c.*

Thankfulness doth presuppose admiration: a mind overmatcht with matter. The soule is big with admiration as it can go, ere it kindly and naturally brings forth thanksgiving. A little makes a thankfull man admire much: the least of Gods mercies, O how great 'tis to a thankfull soule? A thankfull soule sees nothing but wonders; bread a wonder, a crum of bread in his mouth a wonder: clothes a wonder, any rag on his back, a wonder: any whole peece in his flesh, in his spirit, in his state in his name, a wonder; O how big are all a thankfull mans mercies, and how little he? how tall and proper every mercy, and what a dwarf he! How good is every piece, but the middle piece! what a worm is man, and yet how used by God above a man, *let little lower then Angels*! What a nothing, what a worse then,

then nothing is man, and yet what an all is God to him! these two wonders make a third, to wit, a dead heart alive, and leap as high as Heaven. *Giving thanks to the Father who hath made us meet, &c.* You see thankfulness hath here a great many wonders in her eye, and this stirs her, — *Who hath made, and made us:* and made us, what? why *partakers of an inheritance*: what inheritance? why an *inheritance of Saints*: Where doth it lie? why, wonderfull strangely, as high as Heaven, in light: admiration (you see) is the naturall mother of thanksgiving, giving thanks to the Father, who hath done all these and those favours for us.

Finally (for I will name no more things about the opening of this Doctrin, though it were worthy long dwelling upon) Thanksgiving 'tis the proper work of a Christian, and the naturall work of an Angel. A Christian is organized above all men, sweetly to tell God, his owne: he can dive deeper, ascend higher, run faster and further after God, then all the lower world beside. 'Tis proper onely to a Christian to see love, taste love, which are the strings onely which thanksgiving makes Musick upon; she can play nothing but love Lessons. No man is divine but a Christian, all others are but sensuall, and to be ranked with bruits in point of thanksgiving, for they give as good praise to God for any thing they have, as any carnall man, and better. *Bruits* cannot speake, but their bodies really answer their end, which is reall thanksgiving, for what they have and are. 'Tis a reall returne of all, for all. A carnall man can speake, *God I thank thee, &c.* But neither tongue nor hand, neither soule nor body answer their end, and so man makes himself an hypocrite, which a beast cannot do.

The waves clap their hands (saith the *Psalmist*) many carnall men do not so much in point of thanksgiving, the best of them can do no more. All *inanimata*, and meer *animata*, they are onely Creatures *ad extra*, respecting thanksgiving, they can onely clap their hands, and clap their wings, and all carnall men can do no more; they are creatures only *ad extra*, respecting divine works; what they can do at these is only with their hands, and with their tongues, clap their hands, clap their breasts, and lift up their eyes, which some *Bruits* will be taught to do in time.

As thanksgiving is the proper work of a Christian, so 'tis the naturall worke of an Angel, their breathing is divine praying: they are spirits of honour waiting upon the King of Glory; their place and their shape is for transcendent melody: the advancing of infinite love is all their work, they speak nothing else, do nothing else, nor can do; as the works you do naturally, you do necessarily; you breath, and you can do no otherwise. They are just under the Line, love shines mighty hot upon them; with full face, with perpendicular Rayes, that they are in a continuall rapture, which necessitates heart-lifting and leaping, and nothing else, and makes *Hallelujah's* all their Language. They are taken up with returning what they hear, see, feed, taste, and live in, and live upon. The result of all is, this thanksgiving is a divine returning of divine love: a rendring to God as we have received, as that expression concerning *Hezekiah* is; 'tis said he rendred not, or as it is in the Originall, repayed not according to what hereceived; which is a full and a lively definition of thanksgiving.

Let us all mourn and take on, we are all behind hand with God. The Christian world is become bankrupt, quite broke, makes no returne to God of his love, he is issuing out proceffe to seize upon body, goods, life, and will be put off no longer: Bloody Bayliffs are abroad for bad debtors, all the Christian world over; Christians are broke, and make no return, God is breaking of all. He cannot have what he would have, what he should have, he wil take what he can get, for money he wil take goods, limbs, armes, legs; he will have his own out of your skin, out of your blood, out of your bodies and soules: he is setting the Christian World, as light and as low as they have set his love. Ah Lord! what a time do we live in? Long suffering is at an end: mercy will be righted by justice, justice wil have all behinde, it wil be paid to the utmost farthing; 'twil set abroad your blood, but 'twil have all behinde. *England*, look to thy selfe: how much hast thou received? what hast thou return'd? here is but one thing wil undo thee, O *England*, to wit, ingratitude, not returning as thou hast received.

There be three or foure things which broadly speaks *Englands* ingratitude. *Great Favours* overlookt; So great things
Q
scarce

Use

i.

scarce in any age as in ours, hath God wrought ; yet what impression is there to be found, in any mans heart ? Works are great, and yet make but little impression ; as fast as wrought, dead : 'tis deadly ominous. Tell me, Are your hearts in a flame of love ? doth Heaven ring with your praises ? have not, do not the dealings of God challenge this of every one ? The dealings of God with *England* carry a sweet face of love, and their inside seemes very killing and judicary, they leave all hearts so flat and so low, at such a desperate losse still, as if nothing were done: the greatest Victories, the greatest deliverances, keep up the heart but a day, but an houre. Our favours are great, but work not answerably. There is no one thing more sad in my observation : they are great only to look upon, not great in their efficacy and power upon the soul, which may make you all look about you.

The buildings of great desolation appear, *The Lord pity thee, England, The Lord pity thee, England.* We grow cold, under the Rayes of fervent love ; dead, and nothing will keep us alive. The Revelation of great love, made us a little warme for a time, and lifted up our hearts a while, high ; and now they fall deadly fast, 'tis deadly presaging. If nothing will keepe up the heart, all wil down, all must necessarily down. If *Ely* cannot keep up his spirit, he wil not keepe up his person ; if the heart be broke and down, the neck wil be broke too ere long, and all down : a sinking spirit, presages a sinking state. Every mans heart ere while, was at his mouth leaping, now 'tis at their heels running ; love unto miracle wil not keep us alive, nor keep up our hearts and hands, to magnifie God : what desolating ingratitude is this ? Every one looks heavy, speaks heavy, sighs heavy, scarce one magnifying God. What shall I do, sayes one ? What shall I do, sayes another ? Why what does God do ? eye him, doe your duty, follow after him with praise, or you wil murder your selves, and many more.

2. A second thing that speaks broadly and sadly, *Englands* ingratitude, is, *Concurring and assisting providence cheekt* : A willing God to do great things for his people sleighted. Love workes richly, we worke poorly : we let love die in travell at our door: we are likely then to make a goodly return of love, are we not ? we are lazily making our selves ready, when love calls and puts
in

in her finger at Key-holes, and crannies, gloriously to us, which is grosse ingratitude, and for which the Church was heavily judged, with a departure. We take not Christ by the hand, when he stretcheth it out to us; we do not welcome Christ, as he comes smiling, and with a countenance like *Libanon*, towards us; we do not Blesse, Kisse, and embrace him, when he shewes his face as an Angel: greater unkindnesse and ingratitude can there be? We let mercies, great mercies, melt away in their owne greafe, and make nothing of them for Gods glory, or our own good; as if great favours cost God nothing, Gods people nothing, or were worth nothing. Heaven opens againe, and our eyes are still shut. God makes his glory passe by us, and we let it passe. Green mercies, raw mercies, half mercies, bastard blessings wil content us, when full favours, mature favours, admirably profer'd. We check a bountifull God, a willing father; Is not this base ingratitude? we sleight full love, when fully profer'd; a plant of renowne, when profer'd in a way of renown: Is this to returne full love, fully? to kill it in travell? to strangle it in the wombe? Because the man-child makes pangs and throws, therefore weary of travell, and any peace, so but an end of this War: any Reformation, so this corporall desolation were but ended: O base *England*!

A third thing that broadly speaks *Englands* ingratitude, is this, *Gentle corrections unobserved*. Who observes how tenderly the bloody sword is managed in *England*? How in the midst of justice, God remembers mercy? Who is taken with this? how many hearts doth this raise to follow God with praises? What an Earth-quake Justice makes in the joynts of the wicked! What a breft-worke in battell, mercy makes? To save the innocent! Few to resist many: few to Kill many! How sparing of good blood, is our good God! How carelesse of bad! How he doth drop in reliefe like *Aqua vite*, when we are ready to swoone, things go so ill! How many hearts are taken, rais'd up, kept up, blessing God for this? Mercy exalts her selfe against Justice, shee leads and guides our bloody Armies; Justice is but a common man, wounds and Kills here and there, where mercy bids it. At most, Justice brings up but the rear in our War, shee comes behinde and treads a little upon our heel, and bruises that, whiles she breaks the heads and necks of the wicked. O what Heavenly pillage

pillage every battell in *England* hath hitherto afforded ! How much of God, how much Divine power, how much divine wisdom, Divine love, to be gathered up ! But who hath inricht himselfe with this Noble treasure ? Thy greatest mercies, O *England*, are but short-liv'd : Thy tendered mercies quickly die, I like it not ; shalt thou live, O *England* ? God admirably saves us, we wickedly Kill his Kindnesse : 'twil Kill us all, if not well look't to. God is full of bowels, we are brawny, 'twill not last so alwayes. God Kils malice, we Kill love, what dealings are gentle, we groan under as tedious ; too Long, and too Broad, too Spoyling, too Killing : who blesses God that *Englands* miseries are mild ? That *England* is dealt with farre better then thee doth deserve ?

I have spoken more generally to the Land, I wil speak more particularly to you, Christians. You have a great stock of love in your hand, what return do you make ? I am commanded by this point in hand, to looke after my Masters income, his great revenue of this lower world ; rent day is come, and I am come to demand it. You were Lepers, are ye cleansed ? How many returne and give thanks ; you were cast out to loathing, are ye taken into embracing ? What acknowledgement do you make ? Infinite love is out upon you Christians, how does it return into the bosome from whence it came out ?

Ingratitude makes great guilt, and great breach ; that heart wil grow too heavy for the man, that cannot be taught to praise God, to sing new songs as God renewes his favour. Three incomparable things, are spoiled by ingratitude ; Gods glory, mans peace, and increase of grace ; he growes backward (as you have such a phrase) that is ungratefull : it turns all mans welfare into a consumption : 'tis the thief that robs God and man, 'tis base basenesse ; Gods Love and mans knit up in a Sack, and the mouth cannot be opened ; all divine stirrings Choak't, Crip'l'd, Kil'd and deaded, which makes merrily, and sweetly, heaven-ward. 'Twere endlesse to tell you the evils of ingratitude.

I wil give you a word of remedy, and so conclude this point. The heart is in thankfulness, as 'tis in truth. Thankfulness is the vitall breathing of integrity. A sound heart arrogates nothing, but ascribes all to God ; Hypocrisie is the worst giver of

all to another that can be: truth is best at giving every one their own; 'tis her greatest paine, that she can do it least, to him that is best to her. Integrity hath no other felicity, but to paint out love and carry it to Heaven, to see if God will own any art of hers, to make him glorious. All the complaint of integrity is, that favours are lost upon her, that love dies in her bosome, and many made prisoners by her, so chain'd and fettered with an evil heart, that they cannot return to God that gave them. Integrity is still sighing and panting to get up hill, with all Gods blessings on her back; Oh that I could carry all sweetly home again, that God lends me!

Secondly, as the soule is in life, so 'tis in thankfulnesse; heat is best at making upward. Truth is sometimes, much separated from life; zeal from integrity; an honest heart, but something cold and heavy; does not run well (I confesse in Christian propriety of speaking) but we wil suppose this case, and speak on; let there be what integrity and honesty in the heart there will be, if there be not fervent love and life, warmth and heat, thanksgiving wil be poore. Thankfulnesse comes the deadliest off, of any duty in a dead heart. Some birds have longer wings then others; they usually flee highest, which have longest: he had need have a large strong wing'd soule, that is good at thanksgiving, the duty is so meerly and so highly heavenly. A cold heart can do but little at Prayer, but just nothing at thanksgiving; you were as good go to string a stone and play upon it, as to make divine melody upon a stony cold heart. Defect in naturall heat, makes benumbednesse to action; if you be benumm'd to duty, certainly there is a defect in spirituall heat; you are not warme enough at heart: a man is in thankfulnesse, as hee is in strength of love: strong love wil fall a limming out of Christ from head to foot acutely; his eyes are like this, his haire like that, &c.

Thirdly, as the soule is in Prayer, so 'tis in thanksgiving; as a man is in conscience to the means, so he is in assistance to the end: as a man is at one duty, so he is in likelihood and capacity to be at another. Duties they are introductive, one leads into another; we go from strength to strength, from the strength of one duty, we are made strong to another; the blessings of one duty

duty leaves supply behinde it, to bring on another higher. God steps in on a sudden and lifts up the soule, when the man is upon his knees. A man does beyond expectation, when he humbly casts himselfe upon the means; when a Christian cannot do a divine duty, let him come as neer it as he can, and God steps in and makes it out. When a Christian cannot give thanks, let him pray, and God will turn a spirit of prayer, into a spirit of praise. Some are discouraged from prayer, they can give thanks no better; I come still as a Raven, meerly craving; why? Do so still, 'tis not impossible to God to teach a Raven to sing.

Finally, a man is at thanksgiving according to an inward secret assistance and concurrence, which no man can expresse: as the spirit helps in prayer, with sighes and groans which cannot be expressed, so in thanksgivings, with heart-liftings, and heart-raising and ravishing which cannot be expressed. Sailors to Heaven finde sometimes a current as Sailors here below do in some voyages; when the soule lights of this, it sails apace, whether it wil or no, with no pain: there are secret whispers from above; bunches of the holy-Land, tastes of the powers of the World to come; these are above all to raise the soule, and to set all a praising God: as the soule is brought neerer Heaven, this duty becomes naturall. I see some very thankfull, and yet very poore, scarce any thing without to make Musick on; surely, they have a mighty advantage within; there is one winds up, blowes and breaks within, the instrument could never go, without any thing else, so, as it seems to do.

The Fifteenth SERMON.

COL. I. II, 12.

Giving thanks to the Father,] who hath made us meet] to be partakers of that inheritance of the Saints in light.

Our way is mountainous, every word is wonderfull high; we need wonderfull aid to do well: I againe beg your prayers; I prize them above all parts, to facilitate and felicitate my way,

way, make me and your selves happy in them: make wings for me to ascend to Heaven, my Text and work lies all there. *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light.*

— *Who hath made us meet, in whom* who hath made us fit or sufficient. *Idoneum facere.* Who hath made, &c. *Vox creationis, terminus creandi * est.* 'Tis a terme of creation; Grace is another Creation: 'tis much out of nothing, much made from nothing, by nothing, but by him that is all. Giving thanks to the [Father] who hath made us meete, &c.

* Creating
and making
idem sonant,
see Gen. 5. 1.

The Image of God in *Adam* was a peece of the Creation, a peculiar, prime peece, 'tis noted so — *In the Image of God made he him, &c. Gen. 5. 1.* The Image of God was the result, the ultimate, the glosse, the glory of the whole peece; the furthest reach, the designe proposed, the top of creating art lay in this, *In likeness of God made he man, &c.* This prime peece was lost, deeply lost; Generation will not reach it, regeneration onely can: the result of generation is but mans image nakedly and no more: Gods image is a peece, that bears still upon Creation. Who hath [made] us meet.

Dott.

One miserable creature brings forth another; no Creature makes another good; Men of gifts, have not this gift: men of grace cannot make gracious; The skilfullest man cannot set another in Christ, he must be created in. *We are created in Christ Iesus unto good works, &c.* saith the Apostle. Men whose art and trading lies onely this way, to make gracious, yet these cannot; we are but instruments by whom men believe, but pipes through which grace is conveyed: the fountaine open is Christ. He is the fountaine of life; life, and the fountaine thereof; spirits bubble and spring out of his bosome and blood. *Fountaine,* 'tis a terme that notes no reception, because none knowne, is used by the holy Ghost, as *Melchisedeck*, to set forth a transcendent thing, a worke immediately and onely from God, as creation was: so would the Apostle have this word sound in our ear, which is used in my Text, who hath made us meete, who alone (i.e.) hath done this, as he did things at first. *Cunctis patientibus*, every thing laying meerly passive, as the *Chaos* before him.

2.

The

3. The naturall spirit is still created; you give *Semen sanguinis & semen carnis*, but not *Semen spiritus*, the seed of flesh and blood, but not the seed of your souls, you bring nothing to this glorious work; not a stone, not a dust to our inmost room; God breaths the soule still; if the naturall spirit, much more the divine, *the holy Spirit; Gives the holy spirit to them that aske it.* Grace is another in-breathing, another inspiration, upon expiration, solemn request as dead: an immediate act from Gods own mouth, as the first breathing of the soule was; not leaning to, or admitting of, any subordination or coordination. No Father hath grace but God, *Giving thanks to the [Father who hath [made] me, &c.*

4. The way of grace is *via creationis*, the way of Creation. The spirit moves freely, absolutely; first as it did when it moved upon the *Chaos*: It works not in reference to any preceding worke or signe of inducement, much lesse ingagemēt: All are under sin, dead; a *Chaos* and *he quickens whom he will*: all inducement, is only from God and will. An out-room here below he would have, and he said, *Let there be this, and let there be that, and it was so*; and this was the manner of raising it: so now, a room he will have here below, more inward from the noise of the World, and he said *Ephata*, let this Window be opened and let there be light, and 'tis so. Vessels, he will have for this low room, and he makes them all himselfe, according to absolute will; he *makes* one to honour, &c. *Terminus creandi est*, 'tis a terme of Creation, Synonimicall with this in my Text, who hath *made* us meet, (*i.e.*) by his word, and of his own free will.

*Media gratia
ordinem creati-
onis subeunt.*

O her meanes
have their rea-
son in them, as
a cause.

The means of grace have the order of Creation, stamp'd upon them: Christ the great wheele, that turns all other wheels of our salvation, *is made unto us*, what he is, and made of God. — *Who of God is made unto us*, wisdom, righteousness, &c. 1 Cor 1:30. Christ is a full Sea indeed; but not a drop to us, but as made of God. So we are *made* able Ministers of the new Testament, not of the Letter, but of the spirit. Could such a pore man as I, by speaking awhile to the ear, turn the heart from sin to Christ, did not a creating blessing sit on my lips? Divine institutions have the formality of a Creation in them, because they have what they have, and do what they do, from supreme power only, above all cause and reason: Therefore are institutions and meanes of
grace

grace here, not so much as mentioned, only the *Father*, means are so beside likelihood and reason, to so noble an end, as to make and fit soules for Heaven. *Giving thanks to the [Father] who hath made, &c.* None else worthy to be so much as mention'd in this noble worke.

Grace is a Creation, and 'tis such a Creation, there is *Creatio* *Transiens* *Continuans*. Grace is a continued Creation. *The Father* *creator* *Transiens* *Continuans*. *her workes [hitherto] and I worke*; he speaks of Gods working grace, under the motion of Creation, and in that very phraise, that we should call the working of grace a Creation. The Creation of the world ceased in so many dayes, and God rested from that labour, and doth still, but the Creation of grace lasts *hitherto*; tis the worke of the Trinity to this day without resting, and how long yet further 'twill be, whether to the end of the eternall Creation, I cannot say. The Word of God is a *lively word*, it hath a spirit in it: this is the worke of the Trinity still, to put spirit into the word, to make living words, and so living souls. So the Works of God are *lively workes*: what God does, 'has a voyce; the staffe, a voyce; all that God sayes, and does all his words and works, they are made lively, that is, breathing and forming eternall life in man, by a transcendent concurrence of Father, Son, and holy Ghost; the first is here mention'd, to wit, the Father, the rest are to be understood, to wit, the Son and the holy Ghost; the works of the Trinity *adextra*, are not to be divided. *Giving thanks to the [Father] (i.) to Father, Son, and holy Ghost.* Who hath *[made]* us meet, &c. Under this term *made*, the Word of God, and Workes of God are meant as meanes, for hee speaks in the foregoing Verse of sufferings which attend truth, which are all conducing to this noble end, to fit man for God.

Grace, 'tis a new Creation; a Creation that makes old things *Novus*, passe away, things as old as the old Creation, and then things to become new. 'Tas destruction in it, and then erection and edification; it takes away, and then sets up; it destroyes sins, which are old things, as old as the devill, and then sets up grace; takes away the stone and then builds with flesh, this is the fashion and manner of building within: kils the old man, and then makes a new: new light, new love, this makes a new heart, a new Creature, a new man. Who hath *[made]* us; &c. (i.) who hath made us againe, who hath made us anew.

R

Grace

abcondita.

Grace is a hid Creation: 'tis *formatio secreta* — *our life is hid.* Know'st thou the way of the spirit in man? 'tis as the way of a Bird in the Aire, 'tis as the way of the wind in the Earth, very unknown; 'tis meat to eat which the world knowes not of, no, which Christians know not of. One Christian doth not know what meat another Christian hath at his Table, nor how sweet; not what guests, nor how merry together: *I have meat to eat which [ye] know not of.* A Christian is bound in the spirit, and cannot see the girdle; raised high, and cannot see the hand; taught wisdom secretly, and like *Samuel*, cannot tell the voyce; warmed, and cannot describe the fire; the soul as in Heaven, and yet in the body, and then whether in the body or out of the body, cannot tell. As there is a killing without hand, so there is making alive without hand, without any seen, or to be discerned. Trees have their sap and seed in them; their sap and life is hid, it creeps up under the Bark, and puts out gloriously, but very secretly, and unexpressibly, beyond all demonstration: so is the way of grace, and the working of the spirit of God in man.

Invisibiles stelle

A new name
which none
knowes but he
who hath it.

Interna.

Grace is an internall Creation, it makes a new heart, and a new spirit: 'tis glory within, 'tis bones broken; not flesh, and set againe and made glad: 'tis a heart prickt, wounded, and heal'd, not a head. Grace, 'tis the fore-skin of the heart taken away; a Jew inwardly: 'tis great hammering, and yet no noyse heard, 'tis so inwardly; a cry, but none heard in the streets, 'tis in such in-rooms: 'tis not onely the hand without put forward, but the watch-wheels within, set right to the Sun. Grace, 'tis *Anima indivisibilis*, the soule broken all to pieces by supreme power, set together again. Grace is glory within, a roome of Royall repose private: 'tis Christ in the heart of the Earth: the Kingdome of God is within us. The words which Christ speaks, they are *spirit & life*, so are all his works, which now he works, they are *spirit and life* (i.) of life upon the spirit: he hath done all his works without doore, all his worke now is within, spirit upon spirit; not a worke more should be wrought now, were it not to make influence upon the spirit. The ball and flesh of the eyes is made, all the worke now is about the *pupilla*, the Nerves and Christall faculties within to make it see well, and as far off, as far as Heaven.

Finally,

Tota.

Finally, grace is an Uiverfall Creation. In the first Creation all was good; so in the second, all is good, *all things are become new*. In the first all was wonderfull good, good, good, very good; so all things in the new Creation are wonderfull good [behold] all things are become new, a new heart, a new tongue, a new joy, new hand, new foot, all new — *A new Creature*, not a new limb only; all new, all good; wonderfull good [behold] *All things are become new*. The first Creation made the great World, all of it fit for Gods delight; The second, makes the little world so, all fit for Gods delight; it makes, one Christian, all Christians all over, fit to be partakers of an inheritance, the highest, the purest, the wonderfulllest, — *In light who hath made us meet to be partakers of the inheritance of the Saints in light*.

Tob. tob.

Pc.

I can stand upon this point, and see double misery at many mens doors, plain. There is marring without, what making is there within? pulling down without, what settling up within? killing without, what making alive within? destruction without, what salvation within? God is making bodies sutable to souls; temporall states sutable to spirituall, to make that within speak it selfe, in this without. Ah Lord! What totall ruine! What double, what damnable desolation, shall we see! Name, State, Body, all made like unto the soule, all mar'd, and ruin'd.

Sinners, your utter undoing time is come, you will have nothing to set up within, you shall have all pulld downe without and within; you will not have your souls made better, you shal have soule and body, all made worse. A blinde, lame, ruin'd soule will content you; will a blinde, lame, ruin'd body content you too? you shall have this too; as much running, marring, desolating as you will; none of us will see our inward estate, till God write it out at large in our outward; *Englands* plague, every mans plague is in this. God hath driven a high calling of soule making, in this Land many a yeer: but no man hath regard'd it; this hath thrust him upon bodymarring, and spoling of all; sinners you looke not to the cause of your misery. Every man complains, he is undone, in this and that; why, O Plaintiffe, is not thy soule undone? did't not thou play the Cavalier first, and spoil'd God, conscience, thy soule? Does not all lie ruinate within? have they not done so long? It is much to thee that a few

sheep, cattell and goods lie ruin'd, and wasted without, and is it not thought of by thee yet, what ruines are within? Why? thou shalt be more desolate, *most desolate*, mar'd quite, till thou better looke after soul-making, You kill the spirit, kill your consciences, kill every good thought, and what looking after making alive? Shall bad only live and do well? no, God will kill that too; you have kil'd all good, God will kill all bad; If you be set upon ruining, resolved upon ruining, God will resolve so too.

1. My great errand from the point in hand is, to souls ruined, and ruinous. The one will respect the wicked, the other the godly, and so we shall carry on, what we have to say. I will give you some principles demonstrative of a state ruined, and then of a state ruinous. The first principle demonstrative, of a state ruined, is this, *Not observing estate*: The dead heed nothing. Confusion, is every where, and no where: much and nothing; bad at any thing that is good; worst of all at observing it selfe: can abide no where, study no where, lest at home. Confusion hath eyes, but not in her head, they are in her heels, at the ends of the Earth: — *Eyes, but see not*: great parts, but of no thorow use; good parts, but bad still in their use. Let things go, as they will, as they can, this is confusions order: lets drive things as far as they'l go, have our will as long as we can, all go as 'twil at last: that's a ruin'd soule. Prosperous things observe themselves, like themselves, moult themselves, cast their feathers, pick and set their feathers; things that decay and die, heed nothing, neither themselves, nor any else. A ruin'd soule lets all things run to ruine, looks to nothing, till all be lost.

2. Not observing estate, 2. *Not caring to do it*. A ruin'd soule is carelesse. A man broke and undone, cares not to cast up accounts. A ruin'd soule hath no eyes, no heart to good: nothing will stir the dead; *no eye pitied thee*, saith God; no eye? What not the mans own? no, there are no bowels in a ruin'd soule, to it selfe. *What shall I doe to be saved?* There is not such a heart panting to be heard, in a ruin'd soule. The heart is a stone, the man a dead dog, a *Nabal*, dead alive; others must move for his good, he has no heart; If *David* kill *Nabals* body, and God kill *Nabals* soule; so, if God plague *Pharaoh*, *Moses* must pray, *Pharaoh* cannot; if

Elimas.

Elimas be in the gall of bitterneſſe, *Paul* muſt pray, *Elimas* has no art, no heart to it. A ruin'd ſtate is man without a heart, a heart without God; no love to it ſelf as eternall.

Troubled with truth, conſcience, friends, which call to ſelfe obſervation. A ruin'd ſoule hath no good principle, but many bad, if theſe would make't up: 'tis not good, 'twill not be good, 'twill not be tempted with the meanes: Chriſtians are Hypocrites; Preaching, prating fooliſhneſſe; Chriſtianity, preciſeneſſe; meanes of grace kick't at, if not ſuitable to humour. Selfe-will rules every ruin'd ſoule, and yet this is very froward; froward will, filthy affection baſſ'd light, fleſh leading the ſpirit; doth ſo, ſhall do ſo, till both fall into the ditch, into hell: Ah Lord! Now all is ruin'd indeed! Can it ever be repaired? will hell ever give up her dead, to Heaven? A ruin'd ſtate hath two infallible Characters, Pride and Malice; theſe are the two black ſpots of a deadly plague in the heart; theſe are the lungs by which the old man breathes out it ſelfe: theſe, the poiſon of the *Toad*, which ſpeak him infallibly.

Theſe are principles demonſtrative of a ruin'd ſtate. I will now give you ſome principles demonſtrative, of a ſtate ruinous. *All is well yet*, I have many ſlips, as others have; but I got up again; fall often, but neck not broke yet; this is all the reliefe: That things are not paſt reliefe: this is a ruinous ſoule. Evidence is blurr'd, but the man can make a ſhift to reade a little, and that little is enough: halter about's neck, but not yet turn'd off: conſcience charges home within, but judgements yet do not ſecond home without, therefore all is well: this is a ruinous condition: houſe almoſt quite down, and the Land-lord thinks 'tis well, as long as any piece of the Foundation can be found. A ruinous ſtate is not affected with it ſelfe, but with utter ruine; if it can keep off there, 'tis well. A ruin'd ſoule can bear ruines, all that is dreaded is deſolation, *Hell*: ſurely there is much of hell in this heart already, he doth ſo only fear hell, and as long as he keeps on thus, 'twill encrease. Scratching is nothing, wounding nothing, if it can be ſtay'd, ere all be out. All bad to day, worſe to morrow, all the reliefe that keeps up, is I hope not ſtarke naught: I hope ſo too, but ſurely this is onward apace to it.

All will be better, though little or nothing done to better what is amiſſe:

amisse : this is a second principle demonstrative, of a state ruinous. A ruinous soule is idle : his industry lies in shifts to evade, not in care to amend. Times will turn and be better, though the heart keepe on as it was, and the man in his old pace. Something is in the view of sense, and this strongly cleaved to ; what tender hearts fear, is but fear ; he believes still what is neerer hand, and thap'd by the lazy fancy : a ruin'd soule is sensuall, as long as he can see or feele, he is never without hope, though lust every houre baffle his light, and make a knowing man an evill doer, a man of light a walker in darknesse. What a state is this ? can any condition come worse then this, which this man is in ? He can thinke of no bleeding, and yet his soule has scarce a drop of good blood left : of no misery, and yet scarce any can be more miserable, then he is already ; good still in his own eye, and yet still bad, and does nothing to amend. The punishment of neglect, is upon this man ; when troubles were far off, he did nothing to prepare for them ; now they are near, he is left to apprehend none ; Justice is in this, that the man may eat the fruit of his way. A ruinous soule, grows still more ruinous : Justice hides opportunities, or denies stirrings to take them, for abuse of so many, that she may take folly naked, with a stinging rod.

3.

Things are better with me yet, then with such a one. A ruinous soule compares himselfe with more ruinous ; bad with worse, which is the way to be stark naught. One would thinke it sad reliefe to a Leper, to hear him say, I am not so all over Leprous yet, as such a one, when 'tis naturall to the disease, to rise to this upon every one. One would think it sad reliefe, for a man to say to himself, such a one is going to Hell a little faster then I. A ruinous soule is base, he makes base, and not noble spirits his pattern, that he may keep on his way, to serve his lust. He goes as neerer a down right worldling, a down right time-server as he can : there is so much income to accommodate an engaged heart this way, over there is in nobility of spirit. A ruinous soule is a dunghill, kept from stinking in every ones nostrils, and thats all ; When he begins to smell strong, the shift is, smell to such a one, he does this and that. A ruinous soule lives within the confines of Hell, to gaine Earth : 'tis a piece much below his allowance ; he will be judged with the World in this life, he will have

a Hell, here, — *Scaree be saved, seem to come short* of eternall rest; he will be saved by fire; a fiery salvation, an hellish Heaven, will be to this man: he will be dragged by the heels, out of his baseness.

Having given these principles of discovery, attend to your charge. I charge you ruined and ruinous souls, with all the ruines of *England*. Yee desolate soules, yee have desolated a glorious Land; the cry of blood and desolation is against you; what do you do to discharge your selves? Yee ruined, do you still lie weltering in your blood, to procure more blood? Yee ruinous, do yee mean to continue cold, luke-warm, and base still, till God spues us out all? The blood of all be upon you: I wash my hands, from the blood of every base soule. Know that you have a reasonable word, your misery sleeps not, which have made so many miserable, by your baseness. If you plead, you would be better if you could; why? God can make you better, Your will is your worst piece, and you think 'tis the best. You have no minde to be better; because to be better will not so well serve your turn: Had you had a will to be better, could you have rub'd along so base, till now? That judgement stares you in the face?

Creating and making power hath but three hinderances, 1 *Unbeliefe*. 2. *Frowardnesse*. 3. *Befottednesse*, it never fails else, to make any man meete to be partaker of the inheritance of the Saints in light.

Creating power workes in order to believing: as a man credits Christ, so hee puts forth power to cast out Devils; Christ will have the honour of judgement, ere he will make towards a man. Judge highly and honorably of Christ, and he will visit you, and shew you what an arme hee hath, and how possible your state is to him. If you judge that hee can make you cleane, he will honour your judgement and fulfill your Faith. Christ will be to you in action, what you make him in apprehension; not a d-am of your faith shall faile you. If you believe that hee can remove Mountaines, she will do it; that he can create a new heart, he will do it. Your faith puts you into a capacity of a Creation Creation puts you into a capacity of any thing; what can be wanting, to him that stands under the blessing of a Creating power?

Creating

Creating power works in order to submission. Stubbornnesse gets nothing at Christs hands, but blowes. A man must lay his soule at Christs feet, and let him do with it what he will; that would be made happy by him. Pride is resisted; a pitifull condition must be pitifully laid open, and then bowels beat. *Some of David have mercy upon me, and then saith Christ, What wilt thou? Any thing now.*

3. Finally, creating power works in order to sense. A besotted soule abides so: he is what he is in conceit; he dies so: good opinion keeps him bad, leaves him so to death. The rich needs nothing; they have nothing, to make them better. They have all, what needs a Creation? Making power is put forth upon extremity, sharpe sense: *Men and breibren what shall I do?* Now Christ bestirs himself, and does something indeed, to make a miserable Creature happy, partaker of an inheritance.

The riches of the Saints is in this point, I will touch this and conclude. Your mercies do not generate, Generation kills, it carries away so much of the strength of the reines; they are created, creating power is omnipotent, Everlasting; so it makes Christians mercies. *Generatio est limitatio; fertur ad quodam tale, ad individuum tale.* Generation speaks limitation, it speaks restraint to such a species, to such kind of things, and no other. *Creatio est illimitatio fertur ad omnia.* Creation speakes, illimitation, boundlesse processe; you may have what you will, that stand under the blessing of this power. You stand in a capacity of all; what would you be, that creating power cannot raise you to? I am [*made*] *all things to all men*, sayes the Apostle; making power makes a generall Christian. [*Make*] *me to bear joy and gladnesse*, sayes the Psalmist. No blessing too big for making power, 'twill make joy and gladnesse in the most bleeding soule, Heaven in Hell.

The



The sixteenth Sermon.

COLLOS. I. 12.

Giving thanks to the Father, who hath made [us] meet to be partakers of the inheritance of the Saints in light.



OF power creating and making we have already spoken; the persons to whom this is referr'd, is our next thing to consider, who are noted in this term *quas us*. Who hath made [us] meet, &c. *Love singles out her objects*; shee chooseth her breast and bosome to lie down in: shee does not wantonly and promiscuously kisse as she meets, but picks and chooseth and so embraces. — *Who hath made [us] meet, &c.*

Doff.

I.

Love works freely; Christ makes many; nothing makes him. The holy Ghost cannot be bought with money, he is in the gal of bitterneffe, that thinks so. Nobility, no more then Peasantry; wiidome, no more then folly to take Christ; he embraces as many of one as t'other more; more poor then rich, more foolish then wise. His will is his pleasure; therefore is will call'd often in Scripture the pleasure of God. Whom he will, pleases: it's be a thief, an harlot, a Publican. Christ is a good fortune, but never catch't; full of beauty, but eyes none; full of wealth, but looks at none; of great inheritance, but looks nor at dowry: hee marries where hee will; whom he will; whom he does, he makes; — *Who hath made [us] meet.*

Love works righteously; mercy leaves room for Justice: shee can hold all in her Armes, but shee chooseth but few, and leaves the rest to be embrac'd, with more rough hands. The Sun shines as it can get room; in a little place it cannot bring in all its Rayes, onely, one or two, some few, but in the open World, all. Christ hath his course now in an open World; *All are under sin*, hee may put forth all his beams and glories.

and be righteous ; here a beam of justice , and there a beam of mercy ; hee may shine upon one part as upon *Sodom*, bloudily ; upon another part as upon *Goshen*, blessedly. Christ is not necessitated to go about , and kisse all in this lower room as he doth above ; hee may kisse , or he may kick ; kick many and kisse a few , and come off righteously ; hee may go killing and saving , making and marring through this Congregation , so as to leave the Apostles liberty for me , in speaking of you , — *Who hath made [us] meet, &c.*

3.

Love works very purely ; purity is choice , a Virgin is not for many . Pure love looks upon many , but chastly cleaves onely to one . Christ singles out a Spouse , and cleaves onely to her . The Church singles out Christ , she is onely for him ; Christ singles out a Church , he is onely for these ; *My beloved is one* , this is the language of the Church , and this is the language of Christ , both electing in their love , and a few serves turn on both sides . The Churches love gathers into one breast ; so doth Christs . Him and no other , sayes the Church ; these and no other , saith Christ . The property of love is to be entire : to use many , but to choose but few — *Who hath made [us] meet , &c.*

4.

Love works strongly ; she contracts her beams , that's her strength . The more contracted the Sun beames are , the stronger in heat . Love is love indeed , that loves but few , one of a Tribe , two of a City , *us* of all *Coloss* ; three or four poor persons , of such a great famous City , and all the rest left and lying under wrath . Running in many channels , breaks the strength and greatnesse of a stream ; That love which runs common is nothing ; Love , and upon the matter , no love ; 'tis consistent with all misery , both here and hereafter . Speciall love works strongly ; she travells to bring forth a Heaven ; a Heaven fit for man , and men fit for it ; those wombs which bring forth great ones , bring forth but few . Multitude is made up in magnitude ; a few Kings are considerable , to many thousands of inferiour men ; one Kingdom is considerable to many Manors ; a few Saints , considerable to many wicked . Love travails and works strongly ; she brings forth Kings , Kingdomes , great things ; and therefore but few ,

— *Who*

Who hath made us meet, &c.

Love worketh nobly ; the channels are all earthly and base in which she runs here below , and therefore she runs but in few. Nobles will be intimate and frequent with Nobles, but with few others, with few that are low and base, onely with here and there one, that they have a mind to preferre. 'Tis so with Christ, he moves nobly ; he is intimate with all the Nobility above, frequent with all those royall spirits, but he looks but upon few here below, here and there one, which he hath a mind to advance. Christ doth not throw down himself, when he sets up man ; he ennobles himself in every thing, that goes forth from himself ; he so makes great, as to make himself great ; he advanceth men and advanceth himself, in such advancement : Christ doth so speak love, and work love, as to make all echo to his own honour. Much amongst few, will hold its muchnesse, and they will confesse the honour noble, and their inheritance great ; thus do these here in the Text, they admire love. -- *Giving thanks to the Father, who hath made [us] meet to be partakers of the inheritance of Saints in light.*

Love works hintingly. Christ doth so kisse and embrace, in this lower room where he comes, that it may be plainly discerned, that he is not alike pleased with all. The very going forth of mercy, speaks Iustice to the wicked ; she kisses one over anothers shoulder ; is not that deadly hinting, and damnably nodding to him that stands between ? Love comes very neere a man and yet steps over him and kisses the next : *Two grinding at a Mill, one taken and another left, two lying in one bed, one taken and the other left* ; doth not this manner of loves working, speak wrath to standers by ? Hath not mercy in its dispensation a tongue ? A voice ? Doth she not give a deadly cast and glote with her eye, that she is not pleased with all ? That some shall die under a sleight ? That she never meane Heaven to this man nor that man, what ever they promise to themselves ? Love smiles and goes close by one soul, and kisses another, why this very transcient smile, is a deadly frown ; 'tis a smile, and yet 'tis a deadly frown too, the soul past by should account so, and spell his death out of it. *Abels offering accepted and Cains not*, this was to hint to Cain how things

things went in Gods brest, and it did so, it wrought desperately. Christ in the same breath, in the same expression can speak consolation and condemnation, life and death; life plainly, death noddingly; so he doth here in this form of expressing himself ---- *Who hath made [us] meet &c.*

15.

This point dischargeth a broad-side, against an error of the World: Every one thinks himself, in the favour of God. That wherein God is most curious the World thinks he is most careless: his love works very choicely, and they think it works very commonly. What man alive, but promises himself the love of God when he dies? What mans state so bad; but he thinks 'twill end in Heaven? Ignorant souls make Heaven, the Bosome of God, the center of souls, that to which all souls, necessarily go, and can go no whither else. I am pain'd at the heart, to heare prophane mens opinions and their principles, respecting the love of Christ and their eternall estate. I will give you two or three of their principles, and speak to them.

16.

They thrive in the World, therefore love hath given them her favour, and chosen out them to be the onely happy men, who ever be miserable.

Did not the Sun shine upon *Sodom*? Was not *Dives* a wealthy man? And yet where is he? Where is he? Was not *Tophet* prepared for the King? The things of this life are consistent with the things of death, with wrath. A man may lie in the bosome of the Creature, and in the bosome of the divell too, nothing more common. A full Table speaks snares and death, as well as love. That man will certainly choak his soul, that will not rise from his Table, to fetch an argument of God favour towards him.

17.

I am beloved of all men: In this some blesse themselves, as beloved of God.

Truth seldome gets so much favour: 'tis a strange carriage, that will carry it with all. All men may speak well, and God speak ill of a man. All men love thee? Do Gods people love thee? There is a love of pitty. *David* loved *Saul*, and yet *Saul* was not beloved of God. There is a love of relation. *David* loved *Absalom*, yet *Absalom* not beloved of God. Gods people may fasten love where God will not. Gods people are weak,

weak, 'tis usuall with them to fasten love, where God cannot. And as for the world, they love their own, they hug one another to death: what then canst thou argue from hence, touching Gods favour to thee? I am not more jealous of any man then of him, that alleadges a generall approbation for his goodnesse. The World gives no certificate to Saints, nor Saints give no certificate to the World; he that gets a certificate from both: Lord! What is he? A Saint? Or a worldling? Good or bad? Or made up between both? Common vote for goodnesse, speaks common goodnesse commonly: seldome is this height, a height to argue speciall love from.

Some men can goe in, and fetch thee out an evidence of their eternall state. *My conscience is as clear and as good as any Mans, my heart is at rest I thank God.*

The soul is corrupt, 'twill lie down with a lie. There is settling upon lees; this speaks not love, but deadly hatred, When the strong man keeps the house, all is at peace. Some are quiet, because there is no grace to oppose corruption: the old man is quiet enough, if he may have what he will. The divell is as quiet as another Creature, if he be let alone, to rule as he list's. There is *peace, peace*, and yet no peace: have you never heard of that? *They shall cry peace, peace*, and yet no peace, no favour with God, but wrath burning, and judgement at the door. Peace may be in a sinners mouth, and wrath in Gods; peace may be in a sinners heart, and wrath in Gods heart, yea, when wrath is in Gods hand, and ready to cut him off. There is a peace of mans speaking, and a peace of Gods speaking: ---- *When [they] shall cry peace, peace, peace*, meerly they, and not God; this *peace, peace*, this double peace, speaks double wrath.

Delusions are many, sinners look to your soules. This is certain, love elects: she goes forth with choice, not promiseously: she makes some, not all, blessed. ---- *Who hath made [us] &c.* Are ye amongst this number? Can yee say thus? Who hath made *[me]* meet, and *[me]* meet for Heaven. Every one thinks speciall love embraceth him: Ile therefore give you the proprieties of an Elesting love.

Tis invivening: Sun rayes generate: Sun rayes regenerate. Love is warming: heat makes life, The Love of God revealed,

begets love in man : *We love him, because he loved us first.* God gives all great favours so, as to return to him naturally. Divine love shed abroad in the heart, carries the heart to God. *The spirit returns to God that gave it;* the naturall spirit doth so at death, the holy spirit doth so before death, all along even unto death. Gods Countenance where 'tis smiling, 'tis winning, where 'tis winning, 'tis drawing, where divine love is drawing, the soul is turning to heaven. A favourite is much at Court, ever at the Kings elbow; Gods favourites are much with him, still bending Heaven-ward. Love is alwayes in her journey, towards her beloved; No bosome so sweet, as that from whence she came forth. Divine love, makes divine; it comes from Heaven, it carries to Heaven. *Chosen, are called:* Electing love hath a still, sweet, calling voice. This is the way saith love: and there is no way to this, saith the beloved. Grace echoes to God the giver. Wisedomes wayes have the name for pleasantnesse, with a chosen soul.

2. *Love inflames: the Kingdome of Heaven suffereth violence, and the violent take it by force.* Infinite love, makes a kind of infinite: it generates simile. *Love is as strong as death,* 'tis spoken of the love of the Spouse. The Husbands love is unexpressible strong, so is the Wives: Love, sets the soul for Heaven, with full sail: *All the heart, and all the might.* Electing love carries all captive to Christ: 'tis not to be exprest how strong love is, when made divine. That love that is set upon God, is the strongest of all, 't'as such a transcendent object, and such secret transcendent influence. No sinner loves sin, as a Christian loves Christ. Love is made from the object: no object so lovely, so soul-drawing out, as Christ is. No such rapture did *Solomons* soul ever make in the Creature, as in Christ: nothing is so drawing out of love, as Christ: the very vastnesse of the soul is suited in him: how vastly doth the soul love, when fully suited? When every power of the soul, hath enough to take full hold on! *Thou hast put joy in my heart, [more] they, when Corn and Wine and Oyl increased.* Gods Countenance draws more out, more love, more joy, then Corn and Wine, then any thing can doe, 'tis so fully soul answering. Electing love is a transcendent love, stronger then that which is born to all creation

ation besides ; so it makes a transcendent love , a love stronger to Christ then to any thing. My love is white and ruddy : fair, yea [fairest] oftenthousand. A man whom Christ loves, cannot see such another as Christ is : *As the Apple-Tree among the Trees of the Wood, so is my beloved among the Sonnes.*

Electing love is separating. I have chosen you [out] of the world. The body in the World, but the soul out of it, off of it, (i.e.) in esteem, all earthly things *dung* ; stinking Earth : that which is taking to a Carnallman, is stinking to a Christian. Earth is base, to a heavenly soul : thick clay, a load ; yea the very flesh upon the back, a load to a divine spirit ; life, this life, but a death. The best house here, but a groaning house. *---- In this house we groan*, panting after another better built, *A house from Heaven.* Christ finds men lost in the Creature, but leaves them lost in himself. *I esteem all lesse but Christ.* A choice person hath a choice affection, he can put no prize upon any thing, but Christ. A Christian is the worst bidder for the World, in the World. A *Judas* bids basely for Christ ; a *Paul* bids basely for all, besides Christ ; he bids nothing ; he esteems all *dung*, he prizes it at no rate, onely worthy of strong contempt. The glory of this world takes not a glorious soul. *I am crucified to the world, and the world to me.* *Paul* had nothing of the world, nor cared for nothing : there was as little of the world in his heart, as in his hand ; as little in his spirit, as in his purse. Divine love is very estranging from worldly things ; knows nothing, no, no person after the flesh. A brother is nothing ; a sister, a mother, nothing ; Divine things, All : 'twas so with Christ, 'tis so with a Christian. All Christs Children take after him.

Whether chosen of God, whether singl'd out by love, now speak. Whom love hath not singled out, wrath now will. Justice hath no other Butt to shoot at, but a rejected soul. Mercy sets her children under her wing, Justice kills her children with death : ye rejected souls, what will ye do ? The great Shepherd is separating between sheep and swine : Fares shall no longer stand amongst the Wheat ; plucking up by the roots is come. Bleed under your condition, sinners ; the quarrell at this day in the Land, is between Christ and rejected persons : there should

should not a stroke be struck more in the Land, were it not to cut off, that which is cast off. Every Souldier is Gods blood-hound; you will see wrath single out the stoutest Goat in the herd, and pull him by the throat; Justice drink the blood of every *Indas*, and make *Filii perditionis*, *filii perditionis*, the greatest men, in misery as deep as their merit: persons cast off by God, cut off by man.

Justice is going once again, to give every *Cain* his mark. Not a rejected person throw the Land, but shall feel the power of Gods wrath. Yee forlorn souls, what will ye do? Shall your sin find you out? Will you go on in your sinne, till God make your rejection visible, and write your doom in your blood, for posterity to read and tremble? Is it a small thing that you have lost your name and honour with men? Will you desperately lose your honour eternally with God? Yee Malig-nants, yee seed of the Serpent, you say you have but a life to lose, I say you have souls to lose. You say you will honour the King; so do, but honour God too, or else the King of Kings will crush you all.

Duty.

I conclude this point with a word to Gods chosen ones; your Duty; your safety lies in this point. Love singles out her beloved ---- *Who hath made (us) meet, &c.* You are of this little Number, admire love: This is the use made in the Text. *Give thanks to the Father: who hath made us meet, &c.* What knotty pieces hath God hewed, and made fit for himself! That Gods Love would center any where but in himself, all the Creation should admire: that God will soul his hands, to mould and make up Earth for Heaven, for ever admire; mans love is all from motive, Gods love from none. God layes out cost on a dunghill, and makes it a stately Throne. Things which so move that we can see no spring, their very form sets us into admiration: Divine Love moves thus altogether; singles out, kisses, embraces, and no spring nor principle, but it self; loves, because it loves; can you reach this reason? No, why? then admire and adore that love, that has your Souls in her Arms, to carry them to Heaven.

Safety.

Your safety is in this point. Whom Love hath singled out, wrath shall never wrong. The favour of God is a sufficient defence

fence, against the frowns of the greatest man. Love is as tender to keep, as choice to take into protection: she commands men, shee commands Angels, shee commands the whole Creation, to serve her beloved. A man ha's the Munition of Rocks, that is in the Arms of Christ. A Christian cannot object his sin, to turn off this consolation from him. Divine love began freely, it goes on so; it chose out the man freely, it chooses out mercies for the man, freely. A man is Universally made, that is chosen out by God to be happy: hereafter, happy; here, happy: in every condition here, happy. Christ leaves none to the hazard of sins, or times: he secures his choice, as his own eternall felicity; he binds them up as *his jewels*, sets the Righteous apart, *As for himself.*

Your safety, your All, is in this point. 'Tis your spring of supplies; 'tis a Fountain open. Free love is a *Canaan* of blessings, Milk and Honey *Flowing*. Free love, 'tis infinite mercy set to make you her Heir, to bestow all she hath upon you and yours. Would you have your selves blessed, the Kingdom blessed. Free love hath in it to do all: Free love hath a long Arm, and a full Hand; mercy for thousands, and from generation to generation.

All.

The seventeenth S E R M O N.

COLLOSS. I. 12.

Giving thanks to the Father, who hath made us [meet] to be partakers of that inheritance of the Saints in light.

Love works freely; Christ chooses what persons he pleases to advance ---- *Who hath made [us &c.]*
L Love works fully; *What persons Christ chooses to work upon, he makes thorow-work in:* he renders them *meet, fit, sufficient* (the Originall word will bear all these) to be partakers of the Inheritance of the Saints, in light.

Dost.

Sin hath it's fitting, and finishing, and then it brings forth its end. *Sin finished, brings forth death, &c.* The devill is a thorow-workman; where hee layes a foundation hee raises up the building till all be fit for himself, and the man made meet and fit to be partaker of an inheritance, with the wicked in darkness. Grace hath its finishing too, Christ is a thorow-workman; hee doth *thorowly* purge his floor, and so takes Wheat into his Barn, He doth not take Wheat of his floor, any way, carelessly, but curiously purgedly, purgedly *thorowly*, till it be fit to make fine bread for his Table above. There is washing, and *washing thorowly*; *Wash me thorowly from mine iniquity* saith David. *Therow washing* onely, makes white and fit for heaven. So there is making, and making fit; age, and *full age*, fit age for the inheritance: and then the inheritance. *Who hath made us [fit] for the inheritance, &c.*

2.

Our heaven here, bears upon the fitnessse of every thing to us; our heaven hereafter, bears upon the fitnessse of every person to it.

Perfection, gives up to perfection; no abortives inherit. Things have their time, their use, then the fruition of their end. Nature goes out her time, to make fit for us: grace goes out her time, to make us fit for God. Apples grow, and they grow so long, till so big, so yellow, so ruddy, and then wee gather them. Grace grows, and grows so long, to such a height, depth, breadth and then is a Christian gathered as ripe fruit, fit for the Lord. A Christian lives so many dayes, and waits the working of so many things, and then his change comes from the working of all things here, to the bosome of God, and there rests.

Like things bosome one in another, the more like, the nearer still they draw to one another; *Homogeneous* which are quite like, as Gold and gold, upon advantage of heat run quite one into another, incorporate, and become one body. The way and work of Christ is, To make full similitude between man and God, and when this is done, sets them in one anothers bosome for ever, Truth rises; when the Image of God is full drawn, then is the piece removed, and set in Gods dining-room. Christ sets no raw draughts, in his up-room: he gives every piece its complement, that every piece may give its place, its full ornament, wherein lies a great part of heaven. We are transformed, and by transformation we passe from glory to glory; from the glory of one measure, to the glory of a greater; from

from the glory of a greater, to the glory of the greatest measure, which is all glory, the inheritance here spoken of, which lies *in light*, in all glory. Our fitness to heaven, is similitude to Christ; our similitude to Christ is the success of supreme powers, long and strong working, so much is sounded here in these words of the Text ---- *Who hath [made] us, &c. (i.)* who by much pains and long labour, hath made us like Christ, and so fit to live for ever with him.

Christ works here below, as a very general knowing Agent. He knows what will suit and serve here, and what will suit and serve above. He knows the language they speak above, and their *Idioms* in that language; the habit they wear above, and the fashion exactly. He was made for us the good spie, of that *Canaan* to come, he knows all. He has a true light, and he is true to it; he knows the Law of the Land above, and works, and fits according to it; he suits inhabitants to that holy Land. Christ's motion in man, is according to the Will of God; he works by rule; the Law of the Country is his rule, which is this, *Without holiness no man shall see God*, because without this, none fit for God. Christ is true to this Law, and true to his light, he will damn any man, rather then he shall transgress this rule, and break into heaven, as unfit. Without this qualification, no man shall see God that is, without such holiness as renders fit, for such a holy place, and such a holy God.

Christ moves as a very curious Agent: he draws out Heaven in earth, and then is earth fit for Heaven. He draws out first in dust, small lines of that purity which is above, and when face comes to answer to face; then are they brought to kisse each other, to inherite each other; grace, Heaven; and Heaven, grace; made not to be distinguished, nor separated no more, because made so like one another, and so fit for one another. Things in nature have their resemblance in art. What grows naturally above, is first made grow against nature here, by supreme power; and then transplanted. Christ is a very curious Artist, he will draw out any thing, in any thing; he will draw to the life things above, in things here below, the noblest things above, in the basest things here below: in man which is the worst piece here below, to draw out any heavenly

thing in, he can reach the most exactest pattern, and render them the one fit to the other, though his materials to work upon, be very bad to make work with. None worse then Gentiles, and yet these here mention'd as made fit for heaven.

6. Christ moves as a very sufficient agent; the propriety of the word in any Text, carries mee to this --- *who hath made us fit or sufficient*. The exactest condition, that the exactest place or person can require, Christ can performe it. Himselfe is our sufficiency for heaven; and what place so high, so noble, that hee is not sufficient for? Hee moves *Modo devolvendi seipsum nobis*, by way of devolution of himself upon us, which makes absolute sufficiency, and full capacity of all above if there were more blessednesse there, then there is. [*He*] is the *Lord our Righteousnesse*. What he is as Christ, what he is as Iesus, what he is as Prophet, Priest, King, he is ours: he makes it ours *actu transferendi*, and it goes above as ours. *Who hath made us* [*sufficient*] (*i.*) in himself, in his own sufficiency, which is absolute sufficiency. *Who hath made us* [*fit*] there is a double fittnesse to be understood in this term a fittnesse to Christ, and a fittnesse in Christ, these may be distinguished, but not separated. Christ first pleaseth his own eye in us: and then pleaseth his Fathers eye concerning us, in himself: hee fulfils his own will in our sanctification, and then fulfils his Fathers will, in our justification; this makes absolute fittnesse, and sufficiency for Heaven. Our fittnesse to Christ, is but disposing Heaven-ward; our fittnesse in him, is completing and absolving for it. One act doth both these; faith fits to Christ, and leaves the soul fit in Christ, for his inheritance; and this the work of God, a piece of the Creation here mentioned. *Who hath* [*made*] *us sufficient*, (*i. e.*) absolutely sufficient, Christ moves as an unwearied Agent: Let the piece be never so knotty, hee never leaves working till it bee fit, sufficiently fit for the stateliest building. Christ works *quoad principium externum*, & *quoad principium internum*; according to an externall principle, and according to an internall principle which never tires; hee work according to office, and according to love. According to designed office, and this binds to fit and finish for Heaven.

ven. — *He is the Author and finisher of our Faith*, and this by Office. Christ also works according to a proper principle in himself, to wit, love; which cannot bee quiet, nor leave off working, till every person fore-known, be fully fitted to love, and for love. Love is an untired principle in Christ, though not so in us; this makes him an *everlasting Father*, a worker as a Father without cessation, till children be fit to be taken home, to enjoy their inheritance, fit for him who took such a knowledge of them. Christ moves as an everlasting Father; hee layes out, and layes out: he's at cost and pains this yeer, next yeer, to give breeding, high breeding, suitable to fortune, and never leaves off, till the child be fit for his inheritance; Christ is an everlasting Father, as well as a Prince of Peace; he has love, proper love in him, as well as proper duty and office devolv'd upon him, Office binds to finish for heaven; love, more. I think 'tis proper to say, Christ moves more naturally then obligedly, to fit lost man for his eternall home. Bonds were voluntarily taken up, and taken up from love; love is the natural motion of Christ, thus works, and never leaves working, till the soul upon which it seizeth, be fit for heaven.

I am led by this point very seasonably, to ask you this question; Are you fit to dye? Are you fit to live again? Are you prepared for heaven? you see how things goe upon earth. The way of God is deadly; here's deadly doings here below, How do your souls stir about eternity? Sinners, What do you do? What will you do? God is giving to all what is fit for them: Sinners are yet asleep; Ah Lord! When will they awake? What a harvest will hell have in these bleeding times! What preparation for heaven do you see men make, more then they did! He that was filthy, is so still: Hee that was an earth-worm, is so, although God be treading worms to death, and crumbling earth to dust. Though person and state lie open to death, yet no man mends his pace for life. What shall I think of such a Generation? My bowels rend, to look some of you in the face, to behold how like your selves you still look, and what a deadly rage your life still carries. What you were, you are; what men are now for

sin, surely they shall be ; Justice is at work to perpetuate misery to thousands : to harden *Pharaohs*, and then cut them off ; to fit Vessels for wrath, and then fill them up with it, as full as they'l hold ; to fit men for their place, and then send them thither apace.

Sinners, you heare all this, can you bear all this? do not your souls yet stirre? Are they not then white to harvest? fit to be cut off, by that sword of wrath, which is going about? An unstirred soul is fit for nothing but Justice; 'tis death in strength upon the soul; 'tis the soul in grave, and a stone roll'd upon the door. What you are fit for, that you shall now have ; Justice is commanded to go over the Land, and single out every wretch, and give him his own. I think there is scarce a sinner amongst us, but Justice ere it hath done with us, will make him eat of the fruit of his way. Doth not wrath make misery begirt us? Doth it not cut down daie trees every where? suell fit for the fire, doth she not set a fire, and cast them into everlasting burning? And yet are not your souls a fire, to be fit for Heaven : such whose souls stir not now, there is just cause to fear, that they are left as fit-fuell for wrath.

I.
Obduracy.

I will give you the properties of a man fitted for wrath. The first is *obduracy*. A stone is fitted to descend; 'tis as its property to bear downward. Hardnesse makes fittest to judgment. The way to *Hell* is, from burning to burning; from a seared conscience to a damn'd soul. Justice blasts the soul in the body ere it burns it out. A fitted soul for wrath, 'tis one with his Eyes out, 'tis one that can see no evil making towards him, although himself very evil : one that cannot see Justice though very visible, nor sin though very palpable. Justice works within, and then without; she spends her self most fiercely within, her last and least breathings and blastings are without; she first puts out a mans eyes, with the sin he loves, and then comes as a snare against a sinner. *I sit as a Queen and shall see no evil*, and yet this *Queen* a *Queen*, and very evil : that's a Swans song before death; now is the soul fit for Justice, and wrath, and never so fit as now. When a sinner sings a *requiem*, soul take thine ease, he is fit for, yea, very near to, wrath. --- *This night* saith Christ in such a case, *they shall take away thy soul.*

A man hath sinned himself to Hell-door, which hath sinned his soul blind and secure. * Setling upon the lees, and judiciary visitation, they are joyned both together, as neer Neighbours, and as belonging to one thing. and this by resolute will [*I will*] visit those that are settled upon their lees, Wrath is coming towards you, yee blind souls do you see it? no; There is none. Why therefore 'twill certainly come; you are the onely persons fit to be visited, [*I will*] visite those which are settled upon their lees, whom ever I passe by. A horses eyes out, and the next work he is fit for, is grinding. Iustice sets sinners to grinding their own souls, when they cannot see their own finnes. Wrath certainly, will not suffer that man to live long, which hath kill'd his soul with sin.

* A man is fitted for wrath indeed, when he stands at Hell-door, ready to go in.

A second property of a man fitted for wrath, is this, alienation. No, blessed fellowship, speaks separation to wrath. A King calls home his Ambassadors, when he means War, and judges a Kingdome fit for nothing, but the Sword. Casting off, fits to cut ing off. The spirit of God departs, when the man is rejected. Alienation is great still, before desolation. *Saul* shall have no answer no where, no whispering from any but from Hell, when given up as onely fit for that place. Light hath no fellowship with darknesse; but when 'twill have nothing to doe with darknesse, to make it light, the state is desperate, 'tis a signe that the soul is fitted for utter darknesse. There are but two steps to death: the first is this; The sinner sayes he will have no fellowship with God: the second is; God sayes he shall have none. Now is the sinner judged; how fit for hell then, now judge yee; execution onely is wanting, and the devil is not usually backward, to discharge his office; the man is upon the gallows, he wants but turning off; how things may turn, whether Christ will put in and beg the mans life, here lies the case, and depends wholly upon Christs Will. What fellowship your souls have with God, I know not; whether God say any thing, or nothing; whether instruction with strong hand, be come to instruction with weak hand by reason of your strong lusts: whether your instruction with weak hand, be not come to instruction with no hand, but bare blows for your baseness: whether all whisperings be not

Alienatio.

laid aside, and whispering turn'd into whipping. this would be lookt well into; for it speaks very ominously for eternitie. Love or hatred cannot be guessed at, by things without, but by Gods dealings within, they may shrewdly be guessed at.

3.
Profanatio.

Prophanenesse is a third propertie, of a man fitted to wrath. Prophanenesse is the badge of an *Eſau*: wickednesse speaks out a curſed ſoul. To what Country a man belongs, you may understand by his language, whether to *Spain*, *France*, or the like. *Hell* hath its openings, as *Heaven* hath; when *hell* opens in a mans mouth, what needs any further inquiry, What Country-man Sir? To what place do you belong? A man moulded and shaped for wrath, may be read in his face: Death though it cease within, yet it shewes it self in the very superficies with out. You have such a common speech, *One may see death in that mans face*. A mans life is in reference to his eternall estate, as his face is in reference to his temporall, 'tis *Index animi, index futuri, index errori*, A mans life fore-tells his end. What course any man leads, broadly speaks what such a man is, what he will be for felicity or misery. An a man be in the broad way, he may prophesie where 'twill end, and to what inheritance he shall come, whether to light, or darknesse. I know not what lives you lead; Christ does and you should. Let them be led how they will, you may spel *Heaven* or *Hell* out of them. Life is but an expresseion of the frame of the spirit; 'tis but motion according to such wheeles, & such a spring within. If you will know of what frame, or what ~~make~~ your souls are and to what fitted; view your lives. Your souls breath out themselves, in the bosome of God, or the devill; into whose bosome you breath your souls in life, into that bosome you will certainly breath them in death. As you find your state now, move. To fit for *Heaven* is no trifle, your eternall estate depends upon't, To fit for *Heaven* is not arbitrary; you cannot come there without it. To fit for *Heaven* is not easie, the making power of God must go to it. Sinners why doe you put off this work as a trifle? And why do you put it off till death? That man would never be holy if he could shift it, that will not be holy till he dye. He would never have to doe with Christ if he could shun him, that will not seek acquaintance with him till he must leave this World.

When

When death is fitting the soul for *hell*, then the soul sets about to fit it self, for *heaven*. Ah Lord ! that ever this man had a soul that damnes it self ! Wrath doth usually crosse and curse this folly ; men are surpris'd in body, or surpris'd in soul ; no strength, or no heart, and so dye in their sin.

Fitting gracee for *Heaven* hath its meanes, hath its season, hath its course, and then hath its blessed end ; I will touch these a little. *'Tath its meanes*. Will you be fitted for heaven, ye wicked souls, and use no meanes ? 'Tis common to the worst men, to cast their souls upon a miracle for salvation, and not upon meanes. God fits by his Word, they'l hear none : God fits by Prayer, they'l use none : God fits by his People and they care for none : holy Ordinances sleighted, and yet the holy Land promised. Ah Lord ! Are not these souls mad ? to conclude the end, and exclude the means ? These men will die in presumption, or else I dare die for them.

'Tas its season : Earthen Vessels have their season, for molding and shaping to such a form, and to such a use. All times of the year are not seasonable for such a purpose. Salvation hath its day : the Sun stands not still, 'tis coming towards a man for so many hours, and then goes away from him as fast. Fitting seasons for heaven, are transient : sleighted and eternally hid from a mans eyes. *O that thou hadst known in this thy day, &c. But now they are hid*. Love passions are strong, but no fire cools so fast as this, when abused, nor so hard to be kindled again, when out. God knocks, and if no opening, away to others that will. He comes to a mans house, and proclaims peace, if peace be not regarded, he departs with a witness, leaves the dust of his feet behind him, to rellieve what a base earthly heart 'twas, that rejected him.

Fitting grace for heaven, *hath its course*. Physick has its course, to fit the body for health ; malignities are not carried away presently. Bad spirits abounding, require sweating, and sweating again. The great Physitian hath his course, prescription upon prescription, *line upon line*. All is not done of an hour, to make the soul fit for blessednesse, for ever. Grace conflicts with corruption long ere it can get the victory, and render the soul fit for heaven. Some sinners

1.

2.

3.

will never bee fit for heaven, because they cannot bear a fitting course. Sorrow for sin, spending; the pain of conscience, killing : bleeding till binding up from Christ comes, utterly consuming, not to be thought of : if these men can fit themselves for heaven, 'tis well ; they will never be made fit by Christ, they are so idleheaded, and wilfull hearted.

4.

Finally, after grace hath had its fitting course, then it has the *fruition of its end* ; a fit soul expires into heaven : the soul fit for heaven, staves not long thence. The spirit sayes come, when fit : the Bride sayes *come*, when fit : a fitted soul for heaven, is a panting soul for heaven, and Christ a panting husband for this Spouse. Grace hath its distinct property at every height ; when at full height, and fit to be dissolved, it desires dissolution, and dissolution is granted, as a *medium* to its *ultimate* form, which makes the perfection of a thing. A Christian is perfect when fit for heaven ; his grace is perfect, when in heaven.

Christians, I have something to say to you from this Point, and then I give it up, and get gone. 'Tis many a good soule panting often, *O that I were fit for heaven*. Why? Christ makes so : He works at such a height, as at which thy heart bends. The bending of thy heart to such a height in grace, is a prevenient disposition to it, 'tis the work thou wouldest, begun ; and well onward to finishing. Such a panting soul will be fit for heaven, and caught up into *heaven*, ere he's aware. When the soul is pitched upon such a Noble height, Christ hath taken it into his hand to make it so high. Strong desires are glimmerings of Sun-rising.

I would have no soul sad, that pants after much grace, Certainly the Sun is risen very high in this soul already, 'twill be at the Meridian apace ; *heaven* is not farre off that soul, which longs to be fit for it. When Christ once began to pray, *Father glorifie me with thine owne Selfe, with the glory which I had with thee, before the world was* ; glory though so great was not farre off. When the poor man would beleeve, the spirit of Faith was neer, and the next words are Faith, and no more words of unbelief, *If thou canst do this, if thou canst do that*, heard. There is no designe to become fit for heaven, like bringing a mans soul into a passion this way. Divine passion makes

makes strong compassion. Christ does not quench smothering Flax : does he quench flaming flax ? Panting to be fit to live in heaven, where so much holiness is, to live in the presence of God who is all holiness, this is flaming Flax. The fire goes as high as heaven : Heaven will open wide, to such a heavenly heart. The soul would have a sure to weare in the Country, which will serve at Court ; a sure on Earth, which will become it in Heaven : this is Flaming Flax. Grace is never checked in its growth by God, but embraced most, when it ascends highest. God meets a Prodigall, and kisses him : doth he not meet a dear child, which is almost come quite home to his Fathers house, and kiss and feast him ? A soul that pants to be fit for Heaven, is crope up to Heaven door, certainly Christ will welcome this soul, and let him into his desire.

Thou pantest to be made fit for heaven, why ? Thou art fit *who [hath] made us [fit ;] &c.* These are said to be fit for heaven by the Apostle, and yet pray'd for by him, as yet wanting much grace. There's a *fundamentall fitnessse, and a complementall fitnessse* for heaven. The lowest dram of true grace, gives a *fundamentall fitnessse* for heaven. A weak hand of Faith on Christ, will save a man from drowning : a spark of fire will ascend to heaven, as truly as a flame, though not so strongly. That there is any spark in the soul to byas it heavenward, we should blesse God, and blow the spark by Prayer, this is the way to have more.

A *complementall fitnessse* is, when there is a double Testimony that all is ours ; from Gods spirit, and our own : when the soul is sealed with this double seal, to the day of Redemption. When Faith is strong, love strong, experience much, joy much, unspeakable and full of glory, then is the soul complementally fit (*i. e.*) fully fit for glory. This should be striven unto, because it makes large entrance : but the soul should not torture it selfe, that it cannot with any pains, yet attain so high. Some have Heaven here ; such are fit for Heaven indeed, as carry Heaven still about with them : 'tis but out of one Heaven into another with these. Others are made fit for heaven in hell, and come as

out of hell to heaven, and yet this is great mercy too, and every poor low-grac'd soul, should say so.

Let these things settle weak souls, banish bad objections, and make your fitnessse for heaven in that measure which it is, your consolation in these miserable times; Swords, Guns, Weapons of Warre, may wound, lame, and unfit you for earth, but let this comfort you you are still fit for heaven. Lame legs, cut arms, bleeding bodies, and holy souls, will go to heaven well enough: poor, blind, lame, halt, are most the guests that comethere. Christ had bloody usage from base wretches as we have now, Spears thrust in his sides, deep wounds, so deep, as to let out all his blood, and yet not any of his fitnessse for heaven. Should be enough to us all, in these bad times, that a mansion is prepared for us, and we for it, where all losse will be turned into gain; where lost legs, and lost arms, and lost estates, will meet their right owners again, and glory in over and above.



The eighteenth Sermon.

COLLOS. I. 12.

Giving thanks to the Father, who hath made us meet to be [partakers] of the inheritance of Saints, in light.



O be partakers] of the inheritance, &c. Thus read, tis interpretation, not strict translation; yet possibly I may make issue both wayes, for your sakes, both as you read it, and as 'tis to be read in the originall. The Text *verbatim*, runs thus --- *sisto a part, or portion of a lot of Saints in light.* 'Tis phrased in allusion to *Canaan*, where the people of God had their part and portion, and this by lot, by an immediate providence, and by no humane art, by the speciall blessing and disposing hand of God, and by no merit or meanes of their own. The phrase notes top

favours, gallant mercies, dispensations full of love, all love, all love to all eternity. *The highest mercies are communicable* : Heaven, all that is in Heaven, distributive ; distributive to men like our selves — *Partakers of the inheritance.*

Love is bountifull, she gives all, mercy empties her self upon her children ; she empties her pockets, she empties Closets, Cabinets, Jewels of price, Jewels of glory, of eternall glory, are given away to her favourites. *Having given us Christ, will he not with him give us* [*all things* ? Love gives all : Christ and all that Christ hath. The Apostle argues *a major ad minus*. Christ is a greater gift then Heaven, & yet he is made communicable, and communicable to man, to us ; therefore no marvel that heaven is. *Having given us Christ, &c.* Love will make her heart-bloud communicable, which is more then making heart-Jewels communicable : Christs giving of himself, is more then giving any thing without himself, more then the giving Heaven and Earth to man. Heaven is not noted in Scripture, as the height of Christs love, but himself ; what himself is, and what he puts himself unto. *His own self*] *bare our sins, on his body, &c.* 1 Peter 2. 24. *And to be with* [*Christ*] *is best of all.* 'Tis not said, to be in heaven is best of all. The accent of love is fastened upon Christ himself, and not upon any thing else. Christ himself is still noted as a greater communication of love, then Heaven or Earth, or any thing besides him. Love opens her purse to her beloved, yea she opens her bosome, and sets her beloved there ; Heaven is in Christs † bosome, and Christ opens this to his, he makes this communicable --- *Partakers of the inheritance, &c.*

Sacred Communication, is to make suitable demonstration, of infinite love. Great love is not suitably expressed, by small things. * Springs make Chanells, Streams, Rivers, suitable to their strength ; they make their rent without, suitable to their bubbling within, under ground. Heaven is but a suitable expression, of the love of a God : 'tis but a stream suitable, to such a fountaine : but beams suitable to such a Sun. Heaven is but legible writing out, of infinite love. Were not heaven made communicable, infinite love would be but half expressed, 'twould have no suitable demonstration, 'twould be

Doct.

Participatio
sacra, est com-
municatio totius.

† *Abrahams*
bosome is but
alluding, to the
felicity, that is,
where Christ
unbosometh
himselfe to
Saints.

3.

Communicatio
sacra est ad de-
monstrandum
Communican-
tem.

* *Magna per
via minima ex-
primuntur.*

farre more in it self, then known to us. 'Tis with Christ here in this world, as 'tis with a Christian, a Christians fortune here, doth not suite his titles; called a King, and has nothing. Now are we the Sons of God, *but does not appear what we shall be*. Why we shall be but the Sons of God, his meaning is, that now title and renew do not agree, nothing in possession that speaks out the Son of a God, the Son of a King; state and title, doe not fitly and fully expresse one another: so 'tis with Christ, now his love and his expression of it, are short one of another: many expressions of love are made here, but they all expresse it but brokenly. Heaven will speak out an infinite love; 'twill demonstrate it to the life, to all the senses at once, which is such a demonstration of a thing, as here man cannot make of any thing. There a man shall have the advantage of all senses together, to fathome infinite love: hee shall hear it, see it, taste it, &c. He shall see the Fountaine where and how it riseth; the Ocean how vast it spreads, and how broad it bears. Christ demonstrates infinite love fully, sely; therefore is heaven made communicable to poore Earthen creatures — *Partakers of the inheritance, &c.*

3.
*Communicatio
est ad imple-
dum subjectum
cui communica-
tur.*

Sacred participation is to make soul satisfaction. Every thing lesse then heaven, is too little to satisfie the soul --- *All is vanity, &c.* Put all things on this side heaven together, and all is empty (*i. e.*) in reference to the vast partaking spirit of man; it swallowes and swallowes the whole Creation, and makes nothing of all; participation of Earth, of all the Earth, will not satisfie, heaven must come in too; or else the soul like the Dove, remaines utterly restless, and cries like the grave, *Give, Give*. There is excesse in the Creature, but not proper filling. *Be not drunken with Wine wherein is [excesse] but be [filled] with the Spirit*: 'tis one spirit, that filled another. Abundance of earthly things may make excesse, and turn the soul into sin, but participation of fulnesse in God, is that which gives the soul its felicity in its self, and this is in Heaven. Absolute fulnesse is in heaven, and this makes absolute content; therefore is our participation here, still reaching after more, then can bee had here. All that is dis-
pens'd

dispensed in way of inferiour ordinance, makes but tasting, and longing, and does but put on appetite to a full meal. Heaven is Gods supreme ordinance, to give the soul satisfaction.

* Other ordinances bring in the soul but drops, and therefore it still thirsts; this supream ordinance brings in the Ocean: the soul in this ordinance is swallowed up, * it can breath nothing but blessing, as seeing, feeling, hearing, tasting, nothing else.

* *Participan do.*

* 'Tis Gods letting forth of all, to things without him.

Communicatio est ad placitum communicantis.

Sacred participation is made according to Christs will. The pleasure of the King is, that we should sit at his table, that we should dip our mortels in the same dish with him, eat as he does, drink as he does, wear and fare to all eternity as he doth: *Father, I will that those whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me, Ioh. 17. 24.* Christ would not be in heaven alone, to eat his mortels; his pleasure is in choice company, though not in any: [*I will*] *that* [*those*] *which thou hast given, be with me.* The pleasure of Christ, is the spring of favours, as high as this rises, a Christian rises, necessarily. The naturall Son may have what he will, for the adopted Son; the Will of Christ, is the rule of Communication: all is his to make gifts to his favourites, as great as he will. *These have continued with me in my temptation, these [shall] sit on the Thrones,* the pleasure of Christ *Thrones us,* heavens us. Heaven riseth out of Christs breast. It comes out of the belly of divine will. Participation is to suite will, will is infinite vast, therefore is Heaven communicable. Great persons do great things, to satisfie their will.

Participation is proportion'd to Promise: no lesse then the Land flowing with milk and honey, is promised. Heaven is but little enough, to fulfill truth, to pay debts. Christ hath been so free of his promise, that all he has will but make it good, and render him just. He hath engaged his own honour, his own inheritance, all below, yea all that he has above, upon poor terms, but upon our service, which is more disservice, more sin then service at the best. *If any man serve me, let him follow me; and where I am, there shall my servant be, Ioh. 12. 26.* We are by promise to have as much wages as Christ, to receive as great pay, though not in so great command, and though but common Souldiers, and he a Captaine,

Communication is according to obligation.

yet

yet all that serve under him, are to have as he has, a house full of silver and gold, yea, a house *not made with hands*, a very vast house; a house full a heaven full of Jewels. Communication is according unto obligation, debts must be paid, although never so great. Mercy never dies in debt to Justice; every man shall partake of as much, as fit for and promised to him, although Christ himself hath no more.

Communi-
cation is ac-
cording to instiga-
tion sometimes

Participation is proportioned sometimes according to merit. Gods giving, is according to Christs deservings, not according to ours: the best of us should partake of hell, and not of heaven, if we had our deserts. Heaven is great, and yet lesse then Christs merit; and therefore God himselfe is proposed as a Saints portion, and Christs purchase; *The Lord is my portion*, he doth not say heaven. The Lord which made heaven, and can make more heavens, yea, is more then all heavens, upon a glote of whose eye, upon a cast of whose countenance, stands heaven and hell; he is my portion. Hee is so: in whom? why? in Christ, by his merit. Participation is proportioned to merit; merit is vast, it challenges heaven; more, God himself. Christs merits make God ours, the holy Ghost ours, what God is in himself ours; which is the heaven of heavens, that which makes heaven, heaven. Christs blood is of more worth then heaven: it bought heaven and earth too of exact Justice, not for yeers, or for lives, but the fee simple for all eternity. We receive as God gives, God gives as Christ merits, and mediates: heaven comes out of Christs wounds to us: heaven comes out of hell to fallen man. Christs descension to hel, makes our ascension to heaven; we are partakers of glory by his shame and misery — *By his stripes we are healed, &c.* By his hell, we are heaven'd. We inherite not heriditarily, but made heirs, and so partake. Our participation of glory, is a made participation, made out of merit; merit is vast therefore is our participation so vast as heaven — *partakers of the inheritance.*

Use.

Is't a time of losse? 'tis a time of reception *equivalent*. God is more giving, then taking away: is not heaven more then you have lost upon earth? heaven is communicable, and yet you complain, What shall you do for house? What shall you doe

loe for land ? for enough for you and yours ? all is gone. What ? is heaven gone ? then all is gone indeed. God shuts one hand, that we may look to the other, which is open with greater and better things. Mens eyes are not opened, by the dealings of God ; men learn not instruction, though God whips to teach ; that's your undoing, not what you have lost, though never so much ; for heaven would make up that well enough. God takes away in earthly things, that we may consider and see, wherein he is a greater giver, do ye make this use of your losse ? A man loses much, when he loseth a stare on earth, and loseth with it a heart to look after a stare in Heaven : when losses and crosses kill affection Heaven-ward, all is gone indeed : gone without hope of recovery.

Do not the strokes of God make you look to him ? Why ? then you will be smitten again. *Jobs* messengers shall come one after another, and tell you of the losse of all, to see if that will save all. Divine rods are ordered to second one another, till the soul be as high as it should be, or as low as it must bee : as high as Heaven, or as low as hell. I would sinners did consider the scope of Gods dealings now, and what is before them. Heaven and hell is before you now, you may be partakers of which you will. Heaven is communicable, hell is communicable, one in one hand of God, 'tother is in 'tother. Which way any great mans vein lies, you observe him. Gods vein lies in giving of great things, great mercy or great misery ; he gives no lesse then heaven or hell to every man : he makes every man partake of one or 'tother. Sinners, as you love your souls consider this.

Wrath works, as love is abused : justice riseth high, when high favours are sleighted. *All is communicable* : 'twill break the neck of all, which make not use of this ; mans spirit must work, as Gods doth : when one is open to give ; 'tother must be to receive. Bounty presupposes a ready receiver : who is backward to take great things ? and yet who is not backward to go to Heaven ? Heaven is wholly communicable, and yet sinners are wholly carelesse of it. Not a peny in heaven, but 'may be yours, and yet what heaps of treasure are there ? Ah Lord, what wealthy persons might sinners be, and will not ! On-

ly their will keeps them poor, *Paul* yours, *Apello* yours, all yours, all is communicable, heaven and earth : the earth, and the fulnesse of it ; so heaven and the fulnesse of it ; not a room, not a walk in heaven, but 'tis common for all the inhabitants ! not a dish, but every ones hand is in it together : many hands in a dish, is all the feeding above. Not a delightfull tune above, but every ones heart is set to it : not a beam in the Sun above, but every ones eye is fixed upon't : not a flower in Christs bosom, but a sinell to it : not a secret, but revealed to all. All that hath lain hid for this many thousand yeers, almost from all here below, there 'tis known to all ; they above know, as they are known ; such great mercy, such full mercy, rejected, what great misery, what full misery, will it make ? Justice swells, as sinners kick mercy : such a heaven freighted, makes such a hell, Hell, 'tis but Justice working furable to the abuse of so much mercy, as may be had in heaven, and the soul would not.

*Communicatio
libera.*

Heaven is freely communicable, and yet sinners have no heart to it. Heaven may be had for nothing, neither for money nor money-worth, only for making fit for it, and this too wholly at anothers pains and cost, and yet sinners have no heart to it. Christ gives much, but takes nothing : mercy, is all mercy ; mercy, is all free ; as 'tis laid out all in an inheritance, and lies all round together above, 'tis all free. Love in its utmost dimensions, in its heights and depths, as it passes knowledge, as it makes a heaven, yet it keeps its own essentiall property ; 'tis love, and but love : heaven is nothing else, but *a bed of love* : all delights free. There is nothing in heaven bought, nor paid for by us, of all the costly things that are there. There are Jewels about the inhabitants necks, such as the world never saw, and yet not one bought by the wearer and owner : all given freely. You have not seen such an inheritance for nothing, as heaven is. There be things which cost infinite dear, and yet done away for nothing. A man may see that which eye never saw, and hear that which eare never heard, for nothing. God layes out much, but looks for no returne : his greatest favours goe for acceptance. Participation of purchase, is pay for purchase : an
men

men will but go to heaven, the place shall cost them nothing, though fit for a Prince. All Gods motion is free : his blessed motion for a time, free ; his blessed motion for eternity, free. As God makes heaven, he works for nothing : as he makes fit for heaven, he works for nothing : for his greatest laying out, he sets down nothing : at heaven doors he sets no bill, what rent and fine, though there be not such a House of State again in the world. God keeps open house below, and above too : the best dainties, and yet no reckoning brought in ; nothing to be paid, no, nothings expected. There is no thought of heart, what this dish might have yeilded, and what that precious odour might have been sold for. Heaven goes freely free, *gratissime gratum*. Heaven given, and not a thought against it : all the riches of a God laid down at mans foot, and all the heart of God too, with it ; and all the panting above, is, O that all may not be trod upon. Ah sinners, what a damnation will this make, to set one foot upon heaven, and t'other foot upon Gods heart ! To trample all his, yea, and all him too, in the dirt : heaven, and his heart too, to hold your sin ?

Heaven is universally communicable : from East, West, *Communicatio* North, South, many come and sit down, in the Kingdom of *universalis*. heaven. Strangers may dwell in the holy Land ; Gentiles as well as Jews. Of all nations, Kindreds, Tongues, may live together above, and be spoken unto, in their own language, yea, understand one another plainly. Variety of language, excludes not heaven, confounds not heaven. All above, are intuitively understanding : men are as Angels of God, in the Resurrection. *Ob every one that thirsts*, come in ; that's the bill, that is set upon heaven door : did yee never stand still and read it, sinners ? Heaven gate is open to all that knock, but fools, foolish Virgins, foolish souls, which have nothing in them, nor will have nothing in them, to render them fit for heaven. There is *Rahab* the Harlot ; There is *Manasseh* that murderer ; there is the Thief ; there is *Mary*, that had so many devils : A man that hath many devills, may come where there is nor one ; The most devillish, hellish creature, may be made partaker of heaven. Lame, and blind,

and halt, may come in there, and yet still there is room. *'Tis done as thou hast commanded*, said the servant, that was sent out to invite all sorts, *and yet there is room*, Luke 14. 22. There is great variety of guests above, and yet one Table large enough for all; no crowding, and yet thousands, and thousands of thousands sitting together. Heaven is a vast continent; much of the holy Land, yet not planted; many mansions above, without any Inhabitant. Heaven is universally communicable, and universally fit and compleat so to be: All may sit round and look the Sun full in the face, and he them. That which is so proposed to all, and so fit for all, how will it doubly damne all, that come short of it! You will be judged as lovers of hell, more then lovers of heaven, which come short of it; As lovers of darknesse, more then light; As lovers of sin more then the eternall felicity of your souls: upon this very ground, that grace and heaven are so generally communicable. *Light is come into the world*, saith Christ, *And the world regardeth it not. This is the condemnation of the world*; A world of men might be partakers of the inheritance of the Saints in light, and will not, this will make hell, hell indeed; condemnation, *the condemnation*: because men will not go thither, though no exception. 'Tis desperate, to make exceptions where God makes none: to exclude a mans self, when God doth not.

*Communicatio
durabilis.*

Finally *Heaven is durably communicable*. I cannot say, it is perpetually communicable. The everlasting doors, stand not open everlastingly; But yet a great while. The Thief found them open, at the last hour of his life. A sinner may come in, at the ninth and last hour, and have his pay. A sinner of a hundred years old may get into Heaven, I doubt there be but few gray-headed sinners turn in there, yet it is not long of the place. Heaven doors are open, till old age; only old folks are willfull, which is excluding. God is long suffering; all that while, Heaven doors are open. *The long suffering of God, waited in the days of Noah*, saith the Apostle Peter. A hundred and twenty years. Heaven stood open, to that people. God makes the greatest mercies, wait upon the greatest sinners, a great while, which is one of the greatest wonders in the world. If you have a mind give great things, you have no mind to wait to do it,

it, yet so doth God : *He waits to be gracious.* The Sun is made to stand still many hours, many dayes, many yeers. Salvation brought to mens houses, Parishes, yea, to mens ears, and there sounding and knocking, seven yeers, ten yeers, twenty yeers : And all the intreaty is, *Will yee go to heaven sinners ? Will yee go to Heaven ? Will you be made partakers, of the inheritance of Saints ?* God is not a bare giver of heaven, but a woer for heaven : he does reconcile, and *beseech to reconciliation* : he doth knock, and *stand at the door and knock, till his locks be wet with the dew of the night* : He stretches out his hand with heaven in it, and doth so all the day long.--- *To Israel he saith : All the day long, have I stretched out mine hand, to a disobedient and gain-saying people,* Rom. 10 21. Heaven made to wait upon earth, bafe earth, wicked earth ; what will this come to, if not looked to ? If heaven not participated of at last ? What a hell will he have, which hath had heaven at his door many yeers together, and had no heart to enter into it ! But you will say, No body is so carelesse : Every one surely, is willing to go to heaven. One would think so, but yet 'tis not so.

'Tis easie to demonstrate, that multitudes have no heart to go to heaven. *They will part with nothing for it.* Sin is worse then nothing, and yet sinners will not part with this for Heaven : Have they any heart to heaven then ? Christ makes an under-prizing of a thing, a demonstration of no love, nor heart to that thing, so prized. *If you think good, give me my price, if not, forbear : So they weighed for my price, thirty pences. Cast it to the Potter,* saith God : *A goodly price.* Underprizing and undervaluing a thing, speaks out properly and plainly, no will to that thing. Will swaves that way which 'tis willing. Love bids according to worth : She comes to Christs price, for Christ, and glad she can have him so too. *If you think good, give me [my price] &c.* A mans own price, is no price : bafe bidding for heaven, argues no heart to it ; such a wretch is cast to the Potter, cast to hell to be torn in pieces, as a vessell in which there is no pleasure. If under price argues no heart, what does no price ? 'Tis many a sinners damnable case, he'll part with no sin for Christ nor heaven, could Christ and heaven be much more worth then they are.

Part with no sin, do no duty, wait no time. 'Twill be a hell to this man, to go to heaven. A man that will not part with his sins, to be partaker of heaven, is more willing to go to hell then to heaven, sin hath got his heart, he should lose his heaven, to go to heaven. A sinners own heaven is dearer to him, then Christ; he will venture the losse of the one, rather then lose the other.

2. They will perform no duty for heaven. Action speaks out affection. To what a man hath a heart, he hath a hand, a head, a foot; heart commands all. The will is *Major Generall*, orders all to move as she will. Where there is no foot towards heaven, no hand towards heaven, nor bending that way, is the heart towards heaven? from your lives, you will be condemned: ye speak out your hearts, and yet you plead for them; you have set your way you will go, and yet upon pretend, you are bound in spirit for heaven. Perverseness is in your paths, and yet you plead for your will. Sinners, observe that speech of Christ; *If any man [will] be my disciple, let him deny himself, and follow me.* Christ makes deed to demonstrate will: If a man be willing to be Christs companion, and scholar, he will follow Christ; yea, he will *take up his Crosse* (i. e.) go thorow any difficulty, to enjoy his fellowship. What *will* is indeed to the end, it is to the means: 'Tis idle talk, fancy, and dreams, not *will* to a thing, that will use no meanes. Yet tell me, ye are willing to be made partakers of the inheritance above: what do you do to be made partakers? Do you walk in the way which leads to heaven? Are you not in life, according to your lusts? In your course, according to your company? Unto divine duty, according to your humour? Does not *will* rule truth, and not truth your will?

Let persons convinced, be instructed. *Ye cannot be partakers of the Cup of the Lord, and of devils*, saith the Apostle: to say I, ye cannot be made partakers of heaven, and keep on in the way to hell, you must first be made partakers of the *heavenly calling*, as the Apostle calls it, ere ye can be made partakers of heaven it self. *Wherefore holy Brethren, partakers of the [heavenly calling]* &c. Heb. 3.1. (That is) a calling to heavenliness.

Heaven

Heaven must begin here ; Christ must rule all, and be made all here, as he is above. A heavenly calling speaks three things ; A heavenly rule, a heavenly subject, and then a heavenly end. *I am the way.* That's a heavenly rule. *Not I live, but Christ lives in me ;* there's a heavenly subject. *I have fought a good fight, henceforth is laid up for me, a crown of Righteousnesse ;* that's a heavenly end. The two former, are subordinate to this latter. Christ must be without a man, and within a man, or that man will never come to heaven. He must be all without, and all within ; he only must be the way--- *I am the way.* And he only must live in the heart, to guide this way--- *yet not I, but Christ lives in me.* The Word of God, and the Spirit of God, must meet in the life of man, or that life will end in death, in hell, not in heaven. A heavenly rule and a heavenly heart, lead to heaven. Few Christians lives, are cleerly Christian. Christ is our sanctification, as he is our justification : he is our life here as well as our life hereafter : he must be made so by every soul, and then all will go well at last. Heaven is a Crown of Righteousnesse ; not of our righteousness, but of Christs. His spirit must rule all, his merit must be leaned upo for all, this soul wil certainly be made partaker of all.

Christians should be comforted from this point. All the wealth of Christ is communicable : Heaven communicable, communicable to you, to Saints. The complaints of Gods people are many, this point answers all. My losses are great sayes one, so sayes another. Will not heaven make them up ? Thou hast neither money nor goods, Thieves and Planderers have stole all. Hast thou not treasure laid up in Heaven, where no spoil can be made ? In cases of Persecution, Christ teaches us to comfort our selves with heaven ; how all is doubly made up there. *When men persecute and revile you, rejoyce, and bee exceeding g'ad, &c.* Upon what ground ? Why ? Upon this : *Great is your reward in Heaven.* Losse hath its quantity. 'Tis great, that makes it so heavy ; reward hath its quantity too, [*Great*] is your reward in heaven. If a man had lost a Kingdom on earth, Is not the Kingdom of heaven responsible ? If a man had lost all this world, Is not the world to come, as good as this ? Is not heaven as big as earth ? As good as earth ? As much good ? As satisfyingly good ? Will not your
heaven

heaven above, bee as sweet as your hell here is bitter? Suppose there be nothing above but Christ, to make up all thy losse here below, is not he enough? Canst thou not comfort thy self in Christ alone? What a foul hast thou? 'Twas high time, thou diddest lose thy treasure here; 'twas thy God. Thou wouldst otherwise have lost thy soul.

Object. And 'twere but for my self, I could be contented, whatsoever I under-went; But I have wife, and children, and no bread to put in their heads, nor no clothes to put on their backs, this makes my heart sink within, and I do not know how to keep it up.

Sol. Are thy children fit, to be partakers of Heaven? If so, let that comfort thee, that they are in a capable condition (though temporally miserable) to be eternally happy. Say to thy sinking soul, there is a house above, big enough to hold me and all mine, and the owner is kind to strangers. There is bread enough, clothing enough, for me and all mine. Thou art but stript, before quite dead; death would have stript thee of all, if Cavaliers had not. Naked thou camest into this world, and naked thou shalt return. Thou maist go to heaven stark naked, without money, without clothes; All things are naked and bare before Christ; that's the manner of all going hence; thou art put in a posture to go to Heaven, they go stript of all here below, to that felicity above. Thou hast nothing, now thou art fit for all; nothing of earth, now heaven would be welcome; Thou hast no home here, now thy long-home above, O! How sweet would it be? Why? It may be, it will not be long, ere thou be there. Be still, 'tis God; things will end well, if heaven will make it so.

Object. Yes: but mine are not such yet, as concerning whom, I can thus relieve my self; that they will be partakers of eternall felicity, when this miserable life ends.

Sol. Do thy duty to bring them to be such; thou hast now time and leisure, now all is gone; what else shouldst thou do now, but give all diligence to make up a felicity for thee and thine, where it may be, seeing all is gone here? Time was thou diddest pretend multitude of businesses, and great imployment in thy calling, that thou couldst not discharge this and that duty

in thy family, for the eternall good of servants and children, as thou wouldest : why ? Now thou hast nothing to do, God hath removed that let ; let's see now, how heavenly thou wilt bee, in the discharge of the divine duty. 'Twill bee heavy upon thee indeed, to see thy children lie in bodily misery, and yet still go on to do nothing, to deliver them out of soul-misery. If God stir up thy heart by this to do thy duty throughly, for the soul-good of thine, thy misery may prove blessed misery, to thee and thine. This will be thy comfort at giving up, that thou hast discharged thy duty, to make a miserable condition blessed. But if successe stee thy industry, thy miserable children are made indeed. This may cheer thee under sad thoughts ; I can leave my children on earth, but I can leave my children heaven ; I cannot leave my children this hilly Country, nor that ; neither the blessing of hills, nor vallies here ; but I can leave them the blessing of the *everlasting hills*, as the expression is of *Joseph's* blessing : Heaven was eyed in that expression. I conclude all thus : we are under age here, hardship is fit for us, and ours. Such heirs must comfort themselves with what they shall have. You which are partakers of the divine nature, shall be partakers of more felicity, then the tongue of men and Angels can expresse ; and yours, for your sakes will be blessed below, when you are so blessed above.



The nineteenth Sermon.

COLLOS. I. 12.

Giving thanks unto the Father, which hath made us fit, to the part
of the [Lot] of Saints in light.

— *Etia vto*
passa v
EAIPA.



His greatest favours, come most immediate to us.
Eternall mercies fall as a Lot in our lap ; no art,
no medium, no merit. Gods own finger points
them to persons, to such, and not to such.
--- Who hath made us fit to the [Lot] of Saints.

Doth.

Providence hath a mediate, and an immediate course, to give out favours to man. This, that expression of the wise man gives us. House and riches are the inheritance of fathers; but a prudent wife (saith he) is of a higher descent, is from the Lord. The mercy is higher, and therefore disposed by a more immediate and speciall providence. As things rise in the Nobility of their own nature, so they rise in the manner of their birth and bringing forth to us. Grace and glory are simply and absolutely, the noblest natur'd things, and these in the noblest way descend upon us, by a very immediate disposing hand of God like a Lor.

Things are of a double descent. There is mans off-spring, and Gods off-spring. [*Wee*] are his off-spring, saith the Apostle. The noblest things are onely Gods off-spring: the great things of eternitie, come onely out of the womb of a God. Heaven comes forth from between his legs. Some things come down along in such a line to us, through so many wombs, through so many hands, into our hands: Heaven comes out but of one womb, but that womb as blessed as God, from Gods immediate hand by providence, nor to be explained, just as a Lor.

--- *The Lot of Saints, &c.*

*Some things have succession, others have none. Melchisedeck, neither father nor mother. The greatest favours come all so into the World, neither father nor mother, but God. Out of nothing came, all: from nothing comes all still, to the Saints; Heaven which is a Saints all, from nothing but from Heaven. From what house doth that great house descend upon us, to bee ours? From what Progenitors, but Christ? Is it not disposed to such and such secretly, wonderfully, by a hand and power unknown to all the World? Upon Christs vesture they did cast Lots, and as that fell, so the vesture went, by a supream hand onely. Heaven is Christs vesture, the Sons best garment, his robe of state and glory, and this goes by Lot too: 'tis put upon the back of none, by any art of their own, but by a power supream, by that hand which disposeth Lots which none sees, so all the Saints, get their greatnesse. --- *The lot of the Saints, &c.**

As power discreate, so providence doth dispose. A very unknown

known creation, had the heaven of heavens. * The Angels, * Above speculation therefore not subjected to it: wisdom would not dazzle weak eyes.
 and all the state and glory, of that brave world to come. Do you find any piece of that stately building above, so much as once expressly mentioned, in the dayes of Creation? Tis disposed as 'twas created in a very close way, as a Lot, by such a power and providence as no Creature can explain, or peep into. This world was made by an immediate hand, but that above after a more close, more intire, and more supream way, (i. e.) utterly without all hint to be guessed at. So this world is disposed of by a providence of God, but by a providence working very externally, and very humanely, (i. e.) all along in such and such humane and secular wayes as usually known unto us. But that glorious World above, is disposed by such a providence, as works very internally, very hiddenly, in utter unlikely means, and in these moves, utterly out of our sight and reach, just as that hand, and those fingers do, which dispose into your bosom such a Lot of great treasure.

Some motion is peculiar for state. Kings give low things by Offices, and take no notice of them themselves, what they are, nor to whom they go. But other things, of a more noble nature they give with their own mouth, and with their own hand, such and such noble things, to such and such noble persons. Heaven is nobility confer'd with Gods own hand; Tis the best robe, put upon the Prodigall, by the hand of his Father, and none else. Tis Iame *Mephibosheth*, advanced by word of mouth, from *David* himself, as a piece of the state of his greatnesse, to which God had raised him, and as a high point of love. The more immediate things come, out of one friends hand into another, the more they speak out love, and render parties honourable. *I did it for him with my own hand*, you have such a common expression, when you would work your respect, with such and such, to a great height. The King gives a Jewell, and hee gives it with his own hand; his love and honour doubly sparkle in such a Jewell; every time 'tis loo k't upon. Heaven is a Jewell hanged about our neck, by Gods own hand. God makes a rich portion, and as it were, rolles it up in a Lot, and with his own hand, without any art of man, casts it into our lap
The Lot of Saints.

Some motion is peculiar for complement. 'Tis a filling up of Love, to give and to give with a mans own hand : to give an only sonne, and the Father to do it with his hand onely ; this is Love to admiration, love filled up to the brim. *God so loved the world, that [he gave] his only begotten Sonne.* Some persons give, as if they would give themselves too, if they knew how ; that makes the gift mighty big : yee shall have gift, and hand and all ; words, and armes and all. A gift fully circumstanced with love, is a double gift. Heaven given and cast into our lap with Gods own hand, is a double Heaven. A Lot is a good ground, and to [fall] there ; Heaven, and to fall as out of Heaven, that's two Heavens. Gods love-motions are fully circumstanced with love ; the Sunne wants not a Beam, to give forth its glory. Heaven comes from God to the soul, as the soul it self came from God ; the soul and the felicity of the soul, both breathed from Gods own mouth.

* A Trumpet
is sounded so,
and at such a
place, for ec-
cho.

Some motion is peculiar for Echo. * Some things are done so and so, to suite and joynt to others. The holy Land was divided by Lot, immediate providence carryed it there. Friendship made no revenue in Canaan ; Gods own hand cast every man his fortune, so big, and so good ; in such a place, in the Mountains, or in the Vallies, with springs, or without. Divine dispensations are harmonious ; Heaven comes in no new way to us : God gives, as he did give ; Hee did give Canaan with his own hand, so he gives Heaven. Power wrought very immediate, to plant our fathers in the holy Land ; *Ioshua did cast lots,* and so divided the Land ; power did work very immediate, to plant persons there ; so it doth to plant persons above : [*I go*] before to provide a place, &c. Our *Ioshuah*, assigns our mansion, scituation, building, conveyance, all done with Christs own hand [*I go, &c.*] Though power work without hand yet not without rule ; not a word spoke, nor a work done by Christ, but with scope, and look to some rule, though sometimes that rule be a great way off, as far as Heaven. Truth falsifi Types ; dispensations under each covenant, one echo to another. Canaan went by Lot, so does Heaven ; --- *The lot of Saints.*

Glory is suited
to grace in
dispensation, as
grace is suited
to glory in fru-
ition.

Dispensations of grace and glory suite, as really the same. Heaven and Christ, come both one way to a Christian, by immediate

mediate providence : grace and glory , are wrought both with Gods own hand ; 'Tis the finger of God that turns the heart towards heaven , and that turns the heart into heaven. Grace is an inspiration , glory is so too ; there is no remoter agent of either, then Gods own spirit. A soul and such a soul, so happy and so glorious , was breathed altogether into *Adams* nostrils. The breath of Gods own mouth makes alive still, and the breath of his own mouth, cast varnish and glory , upon that being, to maturation. 'Tis Christ all in all here, 'tis no otherwise above.

Christ all in all ; no lesse makes grace ; and no more is glory. Grace is such an immediation , according to such a location : glory is such an immediation, according to such a translocation : Christ is next to, and only with the soul in both.

If this point were rightly applied to the heart , hope would not fall respecting great favours depending : providence hath more ways then one, to bring great things to us : it can work with hands, and without hands : divine power can bring a heaven to you, on its own shoulders , cast a heaven upon you as a lot into your lap, in a very immediate way , beyond all provision , or expectation ; God does most and best for man alone, when he has no tool, or no tool considerable in his hand. We have a heaven depending, but yet a hell between us and it, and no man can see but one way to it ; if that way do not hit which we propose, we are all undone ; this is almost every ones vote. This point should relieve us , in this desperate case, respecting our great feares , and our great hopes which are so opposed. There are great mountaines before *Zerubbabel*, great hindrances, in the way of our great mercies, so that we see no likelihood of an ordinary way, how or when our great heaven desired, should arrive with us. Let the point in hand support ; the greatest favours come , in the most immediate way of providence : heavenly favours come to us, as if they did drop out of heaven. The more heavenly and divine the mercies are which we expect , in the more divine and immediate way they'll descend. The stone shall be cut out without hands, that shall smite the image of various mixtures, and break it to pieces : *new Jerusalem comes down out of heaven*. Power will work in a very immediate way, to bring in that new heaven into the Christian

Heb. 12. 26.

World, which now the Christian World is labouring for. *Yet once more [I] shake, not the earth onely, but also heaven.* God himself will after a speciall manner, set his own shoulders, to shake the rotten heaven of mens inventions, and those which set their shoulders to keep it up, and make battery with such Canon, as we are not aware of. *Not by might, nor by power, but by [my spirit] saith the Lord,* respecting the building of that house, which typified this. *Not by might nor power (i. e.)* not by humane strength, so much as by his own power, shall the old heaven be destroyed and the new erected. We expect our heaven too low; from men: but 'twill come from God when it comes. As 'tis a great favour, so 'twill come in state in the way of sublime favour, very sublimely. Magicians, great heads, and devilish wits, shall be *non-plust* by Gods own finger and art, not by mens wildome and art. *Egyptians* shall be drowned on a sudden by a stratagem made in heaven, and managed from heaven. *Jericho* shall fall by faith, by making no more of the power of men, of swords and Guns, then of *Rams-hornes*, but magnifying the power of Christ, and trusting in that. Surely we are yet too many and too strong, to be delivered.

Christians, I would you were skil'd in the way of God. God keeps his old way in bestowing great things, and yet ye wonder and murmure: your folly is your own affliction, and many's more. Things of great worth, Christ will trust no messenger with them, but bring them himself: Christ will trust none to bring your heaven to you, neither your heaven here, nor hereafter. Men are false, they would marre your heaven, and bring you on old one, in stead of a new one, or an old one, new patcht up. Blessed be he that will bring a new heaven unto us, all new, divine favours in their maturity, though every man be trampled under foot, and none seen in the work but God: though he trample all men in the dirt, and he onely be left alive, with the cause in his hand. If men would allow God his way, they would never be at a losse of Faith, so fearfully as they are. Ye open one door and there comes in nothing but your shame; yet set open another door of your own, for Christ to come in at, and there also comes

in nothing but in your folly and shame. Ah Lord! When will ye look up, and expect Christ from heaven? Do not great things come in a very immediate way to man? Hath God tried himself to do every great work, with such and such great means, as our eyes is fixed upon, to cast out a Legion of bad spirits, with a Legion of good? Is not one enough to do it? Christ brings an eternall weight of glory, upon his own shoulders to your doors, can he not bring a temporall weight of glory, which is far easier, alone? *Thou art great, and dost great things, thou art God alone*, saith the Psalmist. We think God is not God, nor able to doe like a God, yea, esse such and such men stand by him. What? is not God, God alone? Cannot he, nay doth not he use to do great things alone? *Nemine adiuvante, militibus obstantibus?* Is not heaven brought to us, against all the strength of hell by Christ alone?

Psalm. 86. 10.

I will make a more strict soul-application of this point. Great things come in a very immediate way: my inference is, our eyes in matters of the soul, which are the greatest things, should be much fixed upon God. Sinners undo their souls, in that little which they do, to save them. 'Tis enough to some, that they put themselves upon Ordinances, as if that were all to bring the soul to heaven. Grace and salvation, come in a more immediate way; 'Tis not what men say to the ears, but what God himself speaks to the heart, which makes heaven there, and a capacity of heaven for ever. 'Tis the voice behind you, that turns you, and saves you. Grace drops from Christs own lips, — [*I create*] *the fruit of the lips, peace.* These waters are nothing, to him that makes them enough: 'Tis the Angels stirring, it does the work for heaven. Sinners, when you come to Ordinances, use them as Ordinances, * and not as Gods, charge your souls to hearken what God will say, and what God will do. I am going to divine Ordinances, it may be a man may say many good words to me, and God never a one; man may lift and lift, and be very lively, and God give never a lift, and then is my soul lost: Ah Lord! How ominous is that, when God will not speak a word to the soul?

* *Media via
media secus flumina.*

I am fallen upon a poin of life and death: sinners attend, or you will utterly lose your souls. You have immediate favours cast upon

upon

upon you, but what immediate? You have men-preaching, but what God-preaching do you find? you keep on in a road-way, what foot-way hath Christ within from heaven to your hearts? The Law was written with Gods own hand, and so dispensed in a very immediate way, which was *Israels* greatest favour. Is the Law written on your hearts, by the finger of God? What friends have you from heaven visiting you, which no eye sees? What immediate dispensations from Christ to your souls? What workings of the spirit of God upon your spirits, do you find in Ordinances? Many a man hath no bigger favours from God, then a Horse or a Cow; naked corporall things, for the support of such a corporall being; bread and flesh, as a brut, hath hay and grasse. This was *Cains* curse; banished from heaven to earth, cursed fro the presence of the Lord to bruits mercies, only to what felicity the earth could afford; no fellowship between God and his soul. The world is full of banished souls, from the presence of the Lord. Justice for this makes no difference, O *England*, between thy men and horse, no more of one then of tother, because so like in qualification, one looking no higher then tother. The noblest blessings, the greatest favours, heaven and heavenly things, which God gives with his own hands to the soul, these thy wantons and worldlings O sensuall *England*, have not esteemed. A base sunk spirit, hath sunk thee, *England*. If thou couldst have but the mercies of a brait, fat pasture, and peace to graze in it, 'twould be as much as thy heart wishes; As for those greatest favours which God in state dispenses, with his own hand to the heart thou hast many children, which will dispense with these, and many which will scoffe at them. Multitudes amongst you care not for the smile of a God so you may have but the smiling countenance of some great man; so you may but sleep in a wholeskin, and enjoy fleshly delights, whether God or your soul ever change a good word, you heed not.

Ye base spirited wretches, which care not for heaven, so that ye may have but earth; know that ye are the plague of poor *England*: The blood of the Lord will be laid at your door. Had not you grown so earthly and so base in a fat Land as to sleight heaven, and sleight the greatest favours, we had not bled

bled at this day. 'Tis the badge of an *Esau* to prize earth, and sleight heaven; to serve sense, and to care for no nobler, nor neerer fellowship with God, then providence bring to the belly. God may bring a heaven to your bodies, if this will serve turn, and a hell to your souls. Let every man know the plague of his heart, and repent: carnality will kill you all.

Spirituality only covers the noblest things. A spirituall man cannot feed so low, nor so course as others do; hee must have a dish from Gods own Table, or all dainties at his own Table relish not. The creature is sweet, but there is a heaven beyond this (saith he) He cannot sit down without God, nor rise up without him. All is wanting when God cannot be found: no body at Table, when Christ is not there: what dropping from heaven upon my soul, from every thing? that's still the Quare, with a spirituall man. Immediate favours, noblest; God alone, all, to this man. *Whom have I in heaven but thee, whom have I in earth in comparison of thee?* Words of men, weighed; words of God within laid up more choicethen Jewels. The opportunity is still lost, when Christ and the soul hath had no talk. Vanities ensnare, I am too fleshly for Christ to take me by the hand, sayes a spirituall man. One spirit is still panting, after another; two spirits would be one in the bosome of another; no lesse then the Jewels which hang about Christs own neck, will content a noble spirit. The Quare is not, How much the Body hath of the creature, but how much the soul doth enjoy God. What immediate mercies, do I enjoy? What hath God laid in, for spending, in these hard times, with his own hands? what faith, what experiments? What divine resolutions? Spirituality carries the soul sublime; every thing is in price, as it comes from heaven, and brings heaven along with it. That's Preaching, that brings heaven and the heart together; that's a Christian, whose breath smells like a garden, which the Lord hath blest; In whose mouth heaven opens. As things are wrapped up In Christ, so they have their price still; to a spirituall man. Carnality makes you mind no high things; earth is heave; earthly souls cannot flie high, no higher then the top of a golden hung-hil. Let these things hint a bad state, and better it. The

noblest things, make the noblest condition, both here, and hereafter. Live low now, and live low for ever as low as hell.



The twentieth SERMON.

COLLOSS. I. 12.

Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the [Saints] in light.



Is considerable how Christ makes his Will: how he disposes of all where he gives most: where he casts his blessings to wit in the bosom of the best persons. *Heaven is the inheritance of Saints.*

Dott.

Divine fruition is still made according to capacity. Men many times give place and honour, where there is no capacity nor fittest, but Christ never doth. Christ brings not hell to heaven; wickedness inherits wrath, grace only inherits glory. Heaven is hell, to a depraved state. As guilt shuns justice, so doth sin holiness. A wicked man would not be where sinne is punished, nor where grace is onely practised; he is as unwilling to heaven, as to hell, yet to one he must. Christ casts hell upon many against their will, but heaven upon none, but upon such who are both willing and capable. Holiness makes capacity of happiness, purity will become purity: Christ puts no Toads in his bosom, but *Saints — Inheritance of Saints &c.*

Corruption cannot inherit incorruption: *Heterogeneousals* will not incorporate. Choice flowers will not grow by stinking weeds. Capacity is absolutely necessary, respecting the inheritance above. If sinners would into heaven, they cannot. Light and darkness are inconsistent: fire and water oppose. God and ungodly men cannot live neer, Justice will fight it out with

with sin to the death. *Without belinse man cannot see God*; without this, God cannot endure to see the man. There be thousands, and ten thousands in Heaven, but not one sinner amongst them all; the Land will not bear Snakes, Toads, Serpents, no poysonous creatures, onely Saints. — *Inheritance of Saints.*

Justice makes exact distinction. Sheep and Goats thought many, yet all parted; Not a Goat upon Christs right hand. Every attribute is exact at it's Office: mercy brings her children from the four winds of the earth to Heaven; and leaves not one short, no brings not one over. Justice gathers her brats too from the four winds, and leaves not one for any higher preferment then hell will afford. --- *The Lord knows who are his* that's the Seal of Heaven; A Sea is for exact distinction. What a sea is unto us for exact distinction, that's Christ's knowledge to him; he doth as firmly, as lastingly, as exactly distinguish by vertue of this all persons in the world, as we do by our seals and marks, distinguish amongst multitudes of things. Though the devil have many thousands here below, and Christ but a few, and these tumbled up and down amongst the wicked; yet Christ knows which is which, *and who are his*: And onely his shall have all he hath, *Saints inherit.*

God notes in relation. Children onely inherit, bond-servants have a little, and turned off when their time is out. --- *If children, then heirs joyned heirs with Christ.* This *Hypothesis* is a *Thesis*, only in a Saint: he is a child of God out of question; the nature of God is onely manifest in a Saint. A holy man plainly and without controversie speaks out himself to be a Son of God. *Ius legale* carries the inheritance to him. The wicked are of their father the devil, they may not lay claim to heaven upon pain of hell. If they touch the tree of Life, they die; when they promise heaven, wrath then smokes, and hell never so neerer as now. Bond-slaves do not inherit, nor bastards do not inherit, the case is the same of either, respecting heaven. No Bastard Christians, no Bastard Saints, but Saints indeed, inherit.

Let every man look to his sanctity: It doth not merit, but it doth entitle to the inheritance? *If children, then heirs.* A

man may look into his bosome, and tell what hee shall bee for eternity. Know your hearts, and know them thoroughly, you cannot do well else. 'Tis death to me, to smell the breath of some of you, your inwards are so rotten, and yet I fear, I fear, you take notice of nothing, My *Quere* to you all is, what have you to take to for eternizy? Heaven? How doe you make that good? Can you make demonstration of a holy state? Yes, I live justly; I pray to God; I heare his word. This is not infallible demonstration of sanctity. Civil conscience calls and thrusts to all these, as 'tis so principled and under such a government. A man may bee just to men, and not just to God. Heathens have been as just, as any of you all: That young man which came to Christ, when the Law was read hee should not kill, nor steal, but love his neighbour, &c. *All this have I done from my youth.* Hee was exact for Justice, and yet but in a sorry state for heaven, if one may believe his own words. Drawing neer to God in duties, is a better demonstration of sanctity, and yet this may bee done with the lips, when the heart is farre from God. *They draw neer, and sit before me as my people,* (saith God) *But their hearts are after their covetousnesse.* A mans devotion may be hot for the *Temple of the Lord, the Temple of the Lord;* And yet himselfe the Temple of the devill; Arie for new Moons and solemn feasts, and Gods soul loath all, both men and their devotion.

There is blind devotion, prophane holinesse: I will give you two or three principles demonstrative of it, for I fear there are some deluded souls amongst you.

Outside holinesse, how splendid so ever it looks, is prophane holinesse. The heart denominates action. The Pharisee was for Temple praying, for lifting up of eyes, and hands, but no heart; A meer image drawn out in such a posture, with his eyes and hands inclining upwards, and Christ made basenesse of this best piece. *God is worshipped in spirit;* If holinesse reach not this, 'tis grosse prophanenesse. Holinesse, is spirit yeelding to spirit; bad, to good: 'Tis a pure heart, a heart captivated with Christ, and spending it self upon him. Holinesse 'tis everlasting doors within, doors of the soul, that everlasting thing, opened to a King of glory 'Tis affection catched with truth;

one spirit bound by another, a bad spirit by a good, and carried whither that list. It is a flame, and an Angel ascending in it; A spirit a fire, and ascending upward; a man upon his knees, and his heart upon his lips, taking rise for heaven from this advantage.

Prophane holiness is holiness meerly formall; piety suited to policy, to things on this side Christ and truth. My father did so, my grand-father did so, the most do so; therefore 'tis best to do so, and 'tis idle to do otherwise. Many mens sanctity, is a meer piece of antiquity; a humour to wear such an old fashion. No devotion but Schisme, that is not in this old habit; no holiness, but faction, that cannot be claspt up, within the covers of a Common-Prayer Book. Wednesdays and Fridays, the onely dayes for Prayer; The printed Liturgie, an onely form for Prayer. Ah Lord! what? Is Bishops holiness, onely blessed holiness? Did not their bloudy zeal lie here? what a curse is blind devotion! The things that damn them are dear! True holiness is regulated by truth, and not by persons, nor time. *Sanctifie them with thy truth, thy Word is truth*, saith Christ: Sanctity is made by truth, Gods truth; Gods truth is his Word: his words are truth; *Thy Word is truth*; not Bishops words nor any mans word, to square holiness by. Holiness is motion from Christ, to Christ. A soul taking rise from truth, and so going to God, making Gods Word, Gods way to himself.

Prophane holiness, is faithlesse; meer action rested on. The person takes his goodness from his works, when he hath to do with me, yea, when he hath to do with God for life, *God [I] thank thee, I am not as other men*. Why? I do this and that. His own menstruous rags, his robes in which he glories. when the talk is about heaven, the eye is upon works: have I not done this and that &c. ? Doing must make saving, or else no doing — *What shall I do to be saved?* And because 'twould not do that way, he gets gone. Justice of action makes no justice of person; did so, but does not now: few men are practically cleer of this point, which makes great measures of holiness, sinking and damning wickedness. Motion by rule, does not reach rule; men come short in justice

justice of action, and yet this must be their holinesse. Much holinesse in mans eye, is none in Gods. You call Saints, which God calls devils. A man in his own rightconfinesse, is as black as hell in Gods eye. Christ is our sanctification. Sanctity is Christ advanced, to rule and save; soul and all given up to him, to be ordered and blessed: life ordered to his approbation here, person and life left wholly to him, for commendation above. Holinesse, 'tis love become divine, and making with all her might to please Christ, that in him she may be well pleasing to the Father. Holinesse goes thorow two hands, but the last gives it, its formality and denomination: In us 'tis duty, in Christ 'tis sanctity properly: we give every good thought, word, and work a rough shape, Christ a full form. Wee marre things, Christ makes both them and us.

If these things have made any discovery, let every one call himself as he is. There are but two sorts of men with God holy and prophane, Saints and wicked. 'Tis hard to bring men to rank themselves right. The worst will not own their condition, nor their place; no Officer of Christ, can make them keep ranks with evil doers, and expect their inheritance; wherefore these are the two things that I would a little presse upon sinners. Sinners, honour truth and confesse your state. Lay hands on a bad heart and bring it forth to the great searcher of secrets, and charge it with its own. My heart is wicked my person abominable, my state damnable. Sinners can yee thus judge your selves? No. Why? Then you will be judged of the Lord. What a man will not lay hands on and bring forth to God. God will judge it where it lies; the sin you keep close, shall burn in your bones; David found it so; shall not a wicked man, much more? He that hideth his sin, hardens his soul and hardens God to cut it off; he can never prosper. Hypocrisie discovered by truth, and the man not own it? Ah Lord! Grace is frustrated, Justice onely must go to work upon this soul. 'Tis dreadfull to me to think what shuffling some make, to bear up before the light that condemns them: you make a halter for your own necks in this, to be dispatch't quickly. You fight with light, because yee love darknesse; what doe yee thinke will be the end of this?

You

You make fuell for consuming fire, to flame forth againſt you.

Own your ſtate; call evill evill. Expect your inheritance. As a man is, ſo he has. Dignity goes according to quality ſtill with God. The wicked inherite wrath. An hypocrites fortune lies all in a Lake, and that Lake hath no fiſh in it, but Serpents: no water in it, but fire: no fire for uſe, but fire to choak, *fire and brimſtone*. In the lap of *Deſilabs* fancy, works goldenly: men devoted to pleaſe themſelves, fancy befools them, they expect nothing but brave things: but believe the holy Ghoſt, *An hypocrites hope will periſh*. Yee unholy ſouls what do yee look for now? Do yee not frame your expectation, ſutable to your fortune? Do ye look for any thing now, but a ſword for your bodies, and a hell for your ſouls? This is very conſiderable; There is not any relief, allowed an ungodly man. Expectation is to be torture to the wicked, as well as preſent dealing. Hee may not comfort himſelf in hope, when in preſent diſtreſſe. Tell him his hope (ſaith the holy Ghoſt) *ſhall bee as the giving up of the Ghoſt*: as his ſtate is, ſo let his thoughts work; let not one thought bring in relief to him, no, nor thoſe which go furtheſt off, and take in longeſt time to do it; let not any thoughts, no let not one thought go forth in hope to relieve this man. Expectation is the proper relief of Saints, therefore are they called ſo often to *hope in God*. Other mens hearts muſt break whē their Eſtates breaks; their thoughts for ſ future muſt be more burdensom then their ſtate for the preſent is miſerable, to think what is behind yet: 'tis bad, 'twill be worſe; I am in hell. I ſhall be in another, bigger. Conſcience burns already, 'twill burn worſe; I ſhall go from burning to burning. Can yee thus make expectation ſutable to fortune? Sinners, can ye expect hell? Can ye pleaſe your ſelves, with the expectation of ſuch an inheritance? None elſe may ye lawfully look for. If yee like not this, mend your manners, look after a ſanctified condition.

Sanctity is a Supream birth. Now are yee clean through the word which [I] have ſpoken unto you, Joh. 15. 3. Cleanſing words, fall onely from Chriſts mouth. His breath is imollient, opening and looſning of filth about the breaſt and heart. Onely Supream Maſteſty, can over-maſters looſe ſoul. Man cannot make

make you holy, Ordinances cannot : Christ onely cleanseth Lepers. [*I will*] *bee thou clean.* The plague of the heart hath but one Physician ; he unused, and 'tis irrecoverably mortal. Of what price is Christ with you, ye prophane souls ? Do yee hang about him as an onely Physician, as hee alone that hath soul-cleansing Nitre ? Or do yee lie in your filth, and study one sinne, to drive out the sence of another, and say you are clean, when more filthy ? Ah Lord ! Will dirt fetch out dirt ? Will addition, make no number ? Will adding to sinne, make no sinne ? This filthy wretch is sentenced : he has his secret doome, *Let him be filthy still.*

Sanctity, 'tis a free birth. The Sunne fills the world with riches, smilingly. Tis meat and drink to Christ, to make bad souls good ; the worst, best ; to forgive much, that they may love much. Grace falls from heaven, as freely as dew ---- *thou hast the dew of thy youth.* The laver of Regeneration cost Christ dear, and yet hee washes sinfull souls with it for nothing. Hee bathes souls in his blood for nothing. Vertue goes from him for nothing, to cure illnesses. *Vertue is [gone] from me, &c.* Healing vertues makes selflegs, and goes of it self to relieve distressed : it boiles, runs over, and runs out it self, and quenches strong fire which would burn the soul.

3. *Tis a facile birth.* The wind blows where it list. Christ can do what he list within as you can set your mouth, and blow, and breath, this way or that way, as you list. Tis nothing to Christ to wash a black-Moor white ; to make Scarlet-sin white ; to fetch out filth in grain. *Christ quickens whom he will ;* he can will you clean. *When the strong man comes, he takes him, and binds him, &c.* saith the Scripture. Tis nothing to Christ to take the strong'st man, and bind him ; to throw down, and throw out the strongest lust. The strong man is no man to Christ. Christ can with his finger cast out devils. *If I by the finger of God cast out devils.*

Tis a full birth. One grace cannot be had without another ; no grace, without all Christ. All Christ is our sanctity. Yee cannot have the stream, unlesse yee have the fountain. Yee cannot have a beam of the Sun, unlesse the Sun bee yours. Tis in vain to talk of holinesse, till Christ be owned by faith. Christ made

made ours. makes us. Faith fetches him, that brings down, and brings in all to the soul. Christ is a troop of virtues. Behold a troop comes, when he comes. Behold he comes, if yee believe. *Sinners, can you believe in the Son of God? Can yee resigne up all to him, which is all holy; if so, he will make you all holy; without this, he will not.* Christ is holinesse all-over; so is the soul that is filled with him. Sinners make it your designe to get Christ, to be holy: get the Sun to be glorious. Saints, make it your designe to get more of Christ to be more holy. *Of his fulnesse [ye receive and grace for grace.* Christ in fulnesse in the soul makes grace for grace. 'Twas *Simons* ambition to have Christ in his arms; to have his bosom full of him: then had he his spirit at the fullest height for heaven. Our sou's rise in holinesse and heaueninesse, as Christ comes in: all Christ come in to the soul, and all presently makes away post, to perfect glory: If the King of glory were come in, *ad suam plenitudinem* the soul would arrive instantly, *ad suam beatitudinem*, at his full blessedness.



The one and twentieth Sermon.

COLLOS. I. 12.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints [in light.

Light is used in Scripture, to resemble the noblest things, as darknesse is used to resemble the dreadfull: Civill felicity is set forth by light. *Thou shalt not go forth with us any more to Battell, that thou quench not the [light] of Israel.* They spake this in a civil sense, as *David* was the prime member of such a body; a Sun, by whose rayes, all *Israel* had their flourishing lively-hood.

Divine felicity likewise is set forth by light, every step of it, to the last step, which is heaven. Christ is called light. *I come*

a light into the world, &c. Hee is called a Sun, that great Seminary of light, which makes glory and felicity to a world at once; The rayes of this Sun, to wit graces and their exercise are set forth by light. *If we walke in the light, as he is in the light &c.* Our blessednesse here, and our blessednesse above, grace and glory; All that ever the Saints shall have for eternitie, are shadowed out by light. --- *The inheritance of the Saints in light.*

The holy Ghost alwayes makes apt similitudes; apt similitudes alwayes illustrate; what illustration of our highest felicity light gives, I am to give you by charge from this Scripture, which I will discharge as well as I can.

Light is a very immediate thing; 'tis a *medium* to bring all other things to view, but 'tis no *medium* but it self to discover it self: light onely discovers light. The first thing the eye takes in, is light, ere it can do its office for the body, as such a prime Organ. Our felicity above, is of a very immediate nature; it self best discovers it self, no discovery here can be made to any purpose, 'tis felicity so immediate from Christ. 'Tis Christ and the soul face to face the Bride and Bridegroom, hand in hand. 'Tis the soul where Christ now personally is and with *these eyes*, (*i.e.*) not through or linances, but as it shines in it self beholding Christs personall glory. 'Tis the soul brought into the presence Chamber above, and beholding the *great King of all the earth* at dinner vear, sitting down next to him and feasting with him. Our felicity above, 'tis the solace, of the marriage bed, so you know the Scripture compares it, where there is the most neer and most immediate enjoyment, that any Ordinance affords to man. 'Tis a feast and the King is person present; 'tis a feast, and every bit given with the Kings own hand, and blessed with his own mouth. Heaven, 'tis glory falling immediately from Gods face upon ours by standing neer him and beholding of him; you may take its glimpse and resemblance from that glory which sheweth upon *Moses* face immediately from Gods discourse with him. Our felicity above, is full union; members joyned to their head, according to their full and mature conjunction, and so receiving all fully and onely from the head; hearing no other words, but what Christ himself speaks; feeding upon no other *spirit* means,

meets but what Christ with his own hand gives above. Our felicity above, *'ti communicatio sine medio*. *Est receptio sine means*, drinking at well-head : more immediate, *'tis springs bubbling up in the soul to an eternal life, (i.e.) felicity, so you know Christ doth familize it.*

Another property of light is this, *Tis immense*. Can you make a girdle for the Sun? Can you span the light? or tell the height where it dwells? As God speaks to *Job*. His expressions are very high and noble; *Where is the way where light dwelleth &c. That thou shouldst take it to the bound thereof &c.* *Job 37. 19. 20.* Our felicity above is immense, that Holy-Land has no bounds; there is more milk and honey there ere will be eaten. 'Tis not flaggons of love above but Sea's which cannot be fathomed; all the work there is admiration because none can find bottome; not Angels, those tallest spirits, can feel the bottom of that love, in which they have so long stood, and so deeply weighed. Our felicity above is as vast as God; 'tis onely God : A Father with all his children in his arms. Christ manifesting forth his own glory to make some as blessed as himself. 'Tis mortality *swallowed up of life*, not onely filled with felicity but swallowed up. Here the soul swallows up every good and looks for more, but is swallowed up of none; the soul is vaster then the things you put into it, so that nothing fills it, much lesse swallows it up, but our felicity above swallows up the vastest soul; there is every Vessell filled and *swallowed up*; every sense satisfied, and *swallowed up*. This is not consistent here, but 'tis above. There is much within reach, as much within reach, as capacity to reach; and there is much beyond reach for the soult to admire to all eternity and this not as a lessening, but a filling up of its own and others felicity. Infinite swallows up infinite; God is beyond the souls capacity when vastest; therefore all are in an extasis above. Not a soul in Heaven, but in a rapture.

Light is pure. The Sun is without spot, so are all his beams, so is all the light of those beams; light is the purest thing that man beholds; 'tis no darkness, nor takes robe though nothing more general in its course; 'tis over all an unclean world, and yet without all uncleanness. Can you dirt the light?

* In allusion
to our City a-
bove may those
expressions be,
Rev. 21. 21.

As the King-
dom of grace,
in the highest
glory is expres-
sed by terms
and things of
the noblest na-
ture, and high-
est glory

Ye may defile your selves in the light, but ye cannot defile the light. 'Tis simple; corrupts not within it self, nor can any thing without it, corrupt it. Our felicity above is pure. Heaven is a house without Spider or Spider-web; there is no dirt, nor dust within door nor without; the very gates and streets are Gold and Pearls, * *Pure Gold, &c.* If the City of Christ here below will be so; what will that City above be? Holy, holy, holy, is our felicity above; purity absolute: this is the Sun that shines upon all there, and all there shine like this Sun, with absolute purity. There is no sin above; nor the least appearance of sin. Every spirit there, moves steadily without the least jogging or shaking: Christ and the soul go exactly in one path. The nature of the place and the nature of every one in it, fully suite, all Divine; Christ and the soul all one. Here Christ and the soul are one in purity, *my undefiled is [one &c. (i.e.)]* In simplicity and purity. But above, they are *all one*. Here is simplicity in the Spouse; 'tis not a heart and a heart, in the Kingdome of grace; but one heart — *my undefiled is [one, &c.]* But in the Kingdome of glory there is absolute simplicity; truth and the soul, all one: Not a soul-stirring, no, not a soul inclination impure, nor under the least possibility to be made so.

Light is pleasant. Truly light is sweet, and a pleasant thing 'tis for the Eye to behold the Sun, saith the Wiseman *Eccle. 1. 7.* Light is glorious, and casts glory upon every thing. It suites a most noble and generall Organ, which makes a very noble and generall content. Light sets out all the Creation in glory, to man view, and so makes a very royall and full employment for such a royall and vast Creature. Light is *medum uniuersale*, it brings in for all senses, parts, faculties to solace themselves withall. Our felicity above is pleasant. Heaven is a stately house to behold; 'tis glorious and makes all so which come into it. Glory fills that house, and all in it. The very door-keeper of that house, is a King of glory. All great Prince, and Peers, persons of great glory to look upon above; and the glory of God as the glorious Synopie, over all. — *The glory of God is the light of our City above.* There is a great heap of Pearls above; and there is a glorious Sun that shines

upon them, which makes so many * Jewels, so many Suns, such abounding of sparkling rayes and glory, that I am amazed with the thought of it. There is another expretion, which by way of allusion to the glory of the City above is used. --- *The Lamb is the light thereof, &c.* 'Tis a made glory which light discovers to you here, yea, and 'tis a made light which brings in this glory to you. But what God is himself and what discovery he makes of himself, by himself without any *medium*, is the glory of our felicity above. God according to his Works, is the glory here; God according to himself is the glory there; his own face is the daily Sun, the glorious Sun that shines in heaven. --- *The Lamb is the light of it.* The Sun that made the Sun shines above; the sweet that made all sweet is tasted on, Feasted on altogether in heaven. This Sun which you behold, is but as a spot or broad blemish in the face of the Creation, in comparison of the Sun which shines in the brave world to come. This Sun though very glorious in it self yet very inglorious, a piece of stained print, for feeble senses to gaze at, in comparison of that above. Something to declare his pleasure, rather then to make pleasure at all the Works of Gods hands here; what he is in himself is properly to make pleasure for the soul of man. All that the Lamb is in himself; all that glory and lustre, he hath of himself; is opened by himself in heaven. Surely the glory of this world is but a Dunghill to that to come: Sun beams, but a pyramid bundle of straws.

Light is homogeneous: Every twinkling of light is light, as every drop of Honey is Honey, and has the nature and distinction of the whole: 'tis throughout, like to it self. Our felicity above is *homogeneous*: Heaven is all Heaven. Every corner of Heaven is a Heaven: every thing that is tasted a Heaven: every thing that is smelt a Heaven; every thing that is look't upon or medled with a Heaven; a full felicity to the soul. Our felicity here is not *homogeneous*; we have some things delightful more things grievous; some things pleasant more things displeasing. Above, all is pleasant: God pleasant; Angels, pleasant; Saints pleasant; all that all these say and do, pleasant. * No deformity above. Every thing in Heaven, a Hea-

* Quot con-
chi tot Phabi.

* On earth
God is afflict-
ing, as well as
felicitating, but
in Heaven, ne-
ver seemingly
displeased.
Christs face is
continually, as
Lebanon; bright
and glorious, as
the looking
forth of the
morning.

ven. *God is light and in him is [no darkness]*: 'tis a mighty expression. As 'tis spoken of in here so it may be spoken of affliction respecting our Countrey above. God is felicity above, & in him not from him is no infelicity nor so much as the least affliction: God is not an afflicting God nor a chastening Father in heaven. So it may be said of Saints and Angels; there is felicity in them; and in them, nor from them no affliction, but all happinesse. Every glote of the eye, of every one above, pleasant and glorious; the stirring of every finger, of every Toe; of every Hair, of every one in Heaven, a Heaven to behold. There is no distinction of habit and act, time and place means and end, in point of felicity, as here is; as you know there is misery all along in the means, (with us) and felicity onely in the end, and that uncertain too: and so a little good habitually, scarce any at all actually, and the like. In heaven there is none of these miserable distinctions, but Heaven all in all: in every quality. Heaven; in every action. Heaven; in every time, Heaven; in every place. Heaven, in every mean to such an end, equally as in the end it self Heaven.

Simili dissimilis

In things which are but like, there is some dislike. Light is not universally permanent. Our Sun sets and rises rises and sets, so 'tis with most parts of the World; very few parts have all day and no night; all light and no darkness. 'Tis not so above, our felicity there, is universally permanent: there is all day, and no night to all that upper World: the Sun goes round that glorious Globe without any interposition to any. There is no drooping soul in Heaven; no wounded spirit in all the Land above nor never will. Our life above is everlasting. --- *Shall of the spirit reape life everlasting &c.* saith our Apostle. There is such inspiration, as shall never admit the least expiration in any: comforts never faint, nor flat: no soul grows weary of place company, habit diet employment: every ones heaven, is an eternall heaven; every ones rest an eternall rest. Some have been in heaven many thousands of yers & yet not a thought of dislike of any thing there, nor the least desire stirring to be any where else, but the strong desire of all, That all Gods dear ones were there. The spirit and the Bride say, Come. Christ, and all those

Members

Members he has above, pant for the rest, That all were as they are; *one, as they are one.* Joy is made as vast as the soul, as lasting as the soul, and the soul as lasting as Christ. There are no broken Cisterns above; not one vessell drops out one drop of its felicity, in the space of eternity, though he stand brim full. No consumption, no disease above; every thing lives, yea, and thrives for ever. There is *eternall Revelation*, in heaven: Infinite excellencie taking suitable time, to lay open it self to all others: There's *John's* rapture to all eternity.

All these particulars gathered up; render the meaning of the Metaphor to be this, That our felicity above is full and absolute felicity; a transcendent blessedness, suiting such a transcendent being as the soul of man is. Now my question to you all is. What labouring for absolute felicity? for blessedness to suit your souls for ever? 'Tis the judgement that lies heavy upon the souls of most men: they seek not after full mercies, a perfect blessedness. Feel your Pulse: tell me how your hearts beat: how nimble do they work out after earth? how slow after heaven? I look upon some mens lives, and my heart trembles to think what will become of their souls; all the care is for the body: How does Trading go on? How does Money come in? When is the question, How will't goe with my soul for ever? What blessedness is provided for my soul to inherit? Are your bodies everlasting? Is this world everlasting? Can any thing but heaven make an absolute felicity for you? Are not your souls everlasting? can any thing less than heaven make a suitable felicity for them.

Pravity is misleading, but when the soul is judged for this, there is no turning the man; this consideration makes mee shake in leel when I consider how earthly some men are, and how wisfull in their way. Speak to them of minding their souls, and beating off their thoughts from this World, you are as Vinegar to their teeth, and Limack to their eyes. When corruption thrives in the soul 'tis dangerous; but when it has got a head. Ah Lord! the state of that man is desperate. Who shall save that man from hell, and bring him to heaven, which is earthly, and will be so still?

The creature is seducing : much is promised, but its still a lie to the soul ; the fulnesse of the World make up no fulnesse to that noble part within. If there be any absolutenesse in things here below, 'tis in point of vanity ; they are *Vanity of vanity, and vexation of spirit* (i) Perfect vanity, *just nothing*, as our English phrase is. Consider all the world in reference to the spirit, and 'tis a heap of perplexity, a bush of Briers and Thorns: Shall your industry lie to Crown your souls with Thornes ? With our Saviours Crosse and Curse ? Are you not scratcht enough with the World yet ? Will not your spirits be vext enough hereafter, but will you be vexing of them here too ; Will you begin your hell in earth, and inure your spirits, to tearing and torment before the time ?

Know your souls, and what is the felicity of them, and what you do, do in good earnest to attain it : you move as you love, Christ concluded that, when the Jewish Church sleighted him. If you love darknesse better then light, you will never seek out for light, nor for that inheritance which lies there. If heaven were more absolute felicity, or more transcendent blessednesse then 'tis, a heart pre-engaged (i.) set upon another heaven, will sleight heaven indeed : your life lies upon this point, to look how, and where your love is pitcht ; where a mans treasure is, there will his heart be ; If you make money onely your treasure, you will onely bend in good earnest after it. If you make not heaven your chief treasure you will not seek after it heavenly. Heaven has been shadowed out to you according to the metaphor in the Text, is it now of any price in your eye ? Has it gained your love ? 'Tis a transcendent blessednesse : are your hearts taken with it, as such a blessednesse ? Till this, I shall not look to prevail with any soul to seek out after heaven, to any purpose. 'Twas the art that Christ used when hee spake of eternall things, first to set out the excellencie of them to make that sparkle glorious in the eye to stir love, and then answerably come on to do good. *I am the bread which came down from heaven, &c. --- I am the bread of life, &c. --- And he that shall drink of the water that I shall give him shall never thirst, &c.* Many such expressions to take love you shall find in the Scripture. What have we gained upon your love, by all our discourse

courſe of heaven? An' love be as it was, the man will be as he was; if Heaven be at his door, he will ſtep beſide it into hell. Divine love is that flame, that carries the ſoul upward, where this is not, heaven though all, is nothing.

There is darkneſſe, *And ſitting in darkneſſe*, look to that, as you love your ſouls, 'tis excluding from the inheritance in light, ſit in darkneſſe, love your luſts, and you will never part with them, for heaven. The condition of your inheritance in light is, That you muſt *caſt away the unfruitfull works of darkneſſe*; you will rather caſt away your ſouls, then do this, if your affection be impure. If your love to ſin live, you will have your pleaſure in it, though you die for it. If love to ſin live, there is but one way with your ſouls; they will die in that ſin. Love off ſin, and heaven opened to the ſoul, 'tis rejection of Chriſt, with his greateſt bleſſing in his hand. Chriſt caſts off every ſoul, that thus deſperately caſts off him. *A man muſt ſet his kiſſe to the Throat of an Iſaak*, Judge his ſoul in that which is deareſt, if ſinfull: God will not elſe look towards a man, with great things. *He looketh upon men, if any ſay, I have ſinned, and perverted that which was right, and it profited mee not, he will deliver his ſoul from going down into the pit, and his life ſhall ſee the light.*

The ſoul lives
and dies in
that it loves.

Conſolation muſt conclude this point. Chriſtians, I am to give you a glad word, in this ſad time. Your inheritance here is ſpoiled, you have one that lies above ſpoil, *in light*. Can men or devils pull the Sun out of heaven? Then may your higheſt fortune be ſpoiled. You have one Sunne turned into blood, but you have another which cannot. Your felicity here is broken, and grows every day more broken and bloody: you have a felicity compleat, full, abſolute, as full of bleſſedneſſe as the Sun of light; a felicity as full of beams, as the eyes of the ſoul can receive. Draw up your ſouls to heaven quickly, earth is poſſing away: Let good blood ſtir, every drop will be loſt elſe. You will be killed in all on earth, to make you more heavenly, ere God hath done with you. Think how abſolute you ſhall be above, and feed on that. Let not tyranny trample down

your souls, though it doth your bodies, a perfect felicity waits for you. Let *Englands* bloody misery make you cry, *Come, Lord Jesu, come quickly*; set mee as high, and as happy, as mine inheritance.

In light.

Inference.

THAT which by way of inference, may be taken from this Metaphor, I shall but name, and conclude all; Time, and Text. *God doth lively shadow out to man here, his condition hereafter*; what he shall be, and where he shall be, for eternity. There is death, and the shadow of it; before it come. So there is life, and the shadow of it: light is here made the shadow and resemblance of heaven, of a glorious estate to come. As there be *Tastes of the World to come*, so there be sights: Light gives glimpses below, of the glory that is above. There is a beholding the *Land that is far off*; the *face of Christ, in a glasse*; the glory above, by the glory here; one heaven, in another; heaven, in light. Man hath many Sermons preached to him, to make him heavenly, as many heavenly Sermons, as there be rayes in the Sun: by every glimpse of light, you should set before you heaven. As long as the Sun shines, you should not want a Sermon, to send your souls to heaven.

God deals with flesh, as flesh. Man is a creature taken with shadows, things drawn out to the life, take. The soul now, fetches in all from sense; God stoops to help in things this way, at such doors as they will go in at. God wraps up the higher heaven in the lower; glory in light, and so brings it down to carnall sense, and ennobles it there, to ennoble it within; catches the senses, to catch the heart, and save the soul. If light bee so glorious, what is heaven! This is the secret soul-taking argument, that is wrapt up in this Metaphor. Though your bodies have yet no heaven, your souls, if you walk as you should, need never be without one. As long as your eyes bee open to see the Sun, you may sweetly send your souls to heaven. Some swear by the light; this is to send their souls to hell, not to heaven, by the light.

God moves in means powerfully, pictures are powerfull upon

on flesh and blood. Make things glitter, and man will gaze : make earth glitter, although so base, and fallen man will be taken with it ; work it up from its basenesses but so little, as to look golden and glorious, and man will dote upon it. How taking is golden earth, to all the world ! Heaven is wrapt up in Sun-beams, and made to glitter, to catch a fool. Christ is expressed by the Sun ; heaven by light, that if sense have any power upon the soul, no soul may go to hell whilst the Sun gives light.

There were transient Visions ; now there are standing. Truth and the creature, are Gods standing Vision. Things below are all made at divine pleasure, to speak out things above. The Word of God uses the work of God, so that things that cannot be plainly seen here : invisible things are brought to understanding, by visible ; heaven by light ; hell, by darknesse ; hell beneath, by hell here. The gnawing worm is used, to shadow out gnawing conscience, to shadow out hell. Man hath his Vision, what shall be, in things round about him. The Word of God the works of God ; Light, Darknesse ; Serpents, Dragons, Worms, Lambs, Doves, all creatures are used to give a vision to man, of things to come. All runs into this, Christ makes lively apparition of things to come.

Look about you, sinners your Sun is turned into blood this is speaking to you *profusura*. Strange lights, and sights have been seen in heaven, look about you all ; this is God using the creature, to shadow out to dull sensuall man, something to come, a heaven or a hell :

Blessed is every English heart,
that can discern the
signes of the
Times.

FINIS.



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